A PAPIST

Mis-represented *and* Represented:

OR,

A Two-fold Character

OF

POPERY.

THE ONE

Containing a Sum of the Superstitions, Idolatries, Cruelties, Treacheries, and Wicked Principles of That POPERY which hath disturb'd this Nation above an hundred and fifty Years; fill'd it with Fears & Jealousies; and deserves the hatred of all Good Christians.

THEOLOGICAL SEMINARY
NEW YORK

THE OTHER

Laying open that POPERY which the *Papists* own and Profess; With the Chief Articles of their Faith, and some of the Principal Grounds and Reasons, which hold them in That Religion.

Narraverunt mihi Iniqui Fabulationes; sed non ut Lex tua, Psal. 119. v. 85

By J. L. [John Gother] 1674

To which is Annexed,

Roman-Catholick Principles,

In Reference to GOD and the KING.

Printed *Anno Domini*, 1685.

Roman-Catholick Principles,

In Reference to GOD and the KING.

A

PAPIST

Miſ-repreſented and *Repreſented*:

OR,

A twofold Character of Popery.

THE

INTRODUCTION

THE *Father of Lies* is the *Author* of *Miſ-repreſenting*. He firſt made the Experiment of this *Black Art* in Paradiſe; having no ſurer way of bringing God's *Precept* into Contempt, and making our *Firſt Parents* tranſgreſs, than by *miſ-repreſenting* the *Command*, which their *Maker* had laid upon them. And ſo unhappily ſucceſsful he was in this his firſt attempt, that this has been his chief ſtratagem ever ſince, in all buſineſs of difficulty and concern: eſteeming That his beſt *Means* for preſerving and propagating Wickedneſs amongſt Men, by which he firſt won them to loſe their Innocence. And therefore there

has nothing of *Good* yet come into the World, nothing been ſent from Heaven, but what has met with this Oppoſition; the Common Emeny having imploy'd all his Endeavours of bringing it into diſcredit, and rendring it Infamous, by *Miſ-repreſeming* it. Of this there are frequent Inſtances in the *Old Law*, and more in the *New*. The truth of it was experienc'd on the *Perſon* of *Chriſt* himſelf, who, tho' he was the *Son of God*, the *Immaculate Lamb*, yet was he not out of the reach of *Calumny*, and exempt from being *Miſrepreſented*. See how he was painted by malicious Men, the Sons of *Belial*, Miniſters of *Satan*; *a prophane and wicked Man, a breaker of the Sabbath, a Glutton, a Friend and Companion of Publicans and Sinners, a Fool, a Conjurer, a Traytor, a Seducer, a Tumultuous Perſon, a Samaritan, full of the Devil; he hath Belzebub, and by the Prince of the Devils, caſteth he out Devils,* (*Mark* 3. 22.) There being no other way of fighting the People from embracing the *Truth*, and following the Son of God, but by thus diſfiguring him to the Multitude, reporting Light to be Darkneſs, and God to be the Devil. The Diſciples of Chriſt every where met with the like encounters. *Stephen* had the people ſtirred up againſt him, becauſe they *heard he had ſpoke blaſphemous words againſt* Moſes, *and againſt God*, (*Acts* 6. 11.) *Paul* alſo and *Silas*, for *exceedingly troubling the City*, (*Acts* 16. 20.) *Jaſon* alſo with them, becauſe he had *turned the World upſide down, and did contrary to the decrees of* Cæſar, (*Acts* 17. 6, 7.) *Paul* again, becauſe he did *teach all men every where againſt the people, and polluted the holy place*, (*Acts* 21. 28.) And becauſe he was *a peſtilent fellow, and a mover of ſedition among all the Jews throughout the World*: to which the *Jews alſo aſſented, ſaying, that theſe things were ſo*, *Acts* 24. 5, 9.) Neither did theſe *Calumnies*, theſe wicked *Miſrepreſentations* ſtop here; he that ſaid, *The Diſciple is not above his Maſter, if they have called the Maſter of the houſe Belzebub; how much more ſhall they call them of his houſhold?* did not only foretell what was to happen to his *Followers* then preſent, but alſo to the *Faithful* that were to ſucceed them, and to his *Church* in future ages, they being all to expect the like Fate; that tho' they ſhould be never ſo juſt to God and their Neighbour, upright in their Ways, and live in the fear of God, and the obſervance of his Laws; yet muſt they certainly be *reviled* and *hated* by the World, made a *by-word* to the people, and have the repute of *Ideots, Seducers*, and be a *ſcandal* to all Nations. And has not this been verify'd in all ages? See what was the ſtate of *Chriſtians* in the primitive times, when as yet Vice had not corrupted the purity of the Goſpel. 'Tis almoſt impoſſible to believe in what contempt they were, and how utterly abominated. *Tertullian*, who was a ſharer of a great part, gives us ſo lamentable an account of the *Chriſtians* in his time, that 'tis able

to

to move compaſſion in ſtones. He tells us, ſo many *malicious ſlanders* were diſpers'd abroad, concerning the manner of their *Worſhip*; and their whole *Doctrine* deſcrib'd, not only to be *folly, and meer toys*, but alſo to be grounded on moſt *helliſh Principles*, and to be ſo full of *Impieties*, that the Heathens believ'd a man could not make profeſſion of *Chriſtianity*, without being tainted with all ſorts of *Crimes*; without being an enemy to the *Gods, to Princes, to the Laws, to good Manners, and to Nature.* Hence they conceiv'd ſuch *prejudice* againſt them, and they were render'd ſo *impious* in the opinion of the *Vulgar*; that whatſoever *accuſations* were brought in, tho' never ſo *falſe and malicious*; whatſoever *Villanies* were laid to their charge; all was welcom to the *enraged Multitude*, to which nothing ſeem'd *incredible* concerning *thoſe*, that were thus already *odious.* Upon this it was, that they were brought in guilty of *Atheiſm, of Superſtition, of Idolatry, of Cruelty, of Sedition, of Conſpiracies, of Treaſons:* and *bloody* Perſecutions were rais'd againſt them, to which the people were exaſperated by *Fears and Jealouſies: Quod Pontifices,* (as *Spondanus* ſays) *Gentilitiæ ſuperſtitionis Chriſtianos more ſolito, calumniis circumveniſſent, quaſi aliquid contra imperium molirentur*; *Becauſe the Prieſts did uſe to divulge it abroad, that the Chriſtians were plotting againſt the Government.* Nor were theſe Crimes the whole Sum of their Charge; For beſides, every *publick calamity* and *misfortune* that befell the Commonwealth, was thrown upon them. If (*a*) *Daphnes* Temple was conſum'd by Lightning from Heaven, yet muſt the *Chriſtians* be condemn'd as the *Incendiaries*: If (*b*) the *City* was laid in Aſhes, it muſt be reveng'd on the *Chriſtians*; Nay, as (*c*) *Tertullian* has it, *if* Tiber *overflowed, if* Nile *watered not the Plains, if Heaven ſtop'd its Courſe, and did not pour its Rains here below*; *if there were Earth-quakes, Famine, or Plague*; *they would immediately cry out,* Chriſtianos ad Leones, *Caſt the Chriſtians to the Lions*, as the cauſe of all the Calamities that arrived in the World, and all the Evils that People ſuffer'd. And now the *Chriſtians* being thus reputed *Prophane* in their *Worſhip*, *Enemies* to the *Government*, and the *undoubted occaſions* of every *misfortune* throughout the Empire; 'tis eaſie to conceive, in what *contempt* they were, and how *deteſtable* amongſt the *Heathens*; But becauſe none can relate it ſo to the life, as (*d*) *Tertullian* has done, I'le ſet it down in his own words, as tranſlated by (*e*) Dr. *Howel*, in his *Hiſtory of the World. Is it not ſtrange* (ſays he) *that the hatred wherewith this name is*

Sp. Anno 286. *Par.* 5.

(*a*) *Spond.* An. 362.

(*b*) *Id.* Anno 66.

(*c*) *Apo.* c. 40.

(*d*) *Apo.* c. 3.

(*e*) P. 1. p. 936.

purſued in ſuch manner, blinds the minds of moſt Men, that when they witneſs the probity of a Chriſtian, *they mix in their Diſcourſe as a reproach,* that he hath embraced this Religion. *One ſaith; Truly, He of whom you ſpeak is an Honeſt Man, if he were not a* Chriſtan, *and his life would be free from blame. Another; Do you know ſuch a one, who had the reputation of a Wiſe and Diſceeet Man? He is lately turn'd* Chriſtian. *(Again) Theſe People, by an extreme* blindneſs of hatred, *ſpeak to the advantage of the name* Chriſtian, *when they ſtrive to render it* Odious. *For, ſay they, How pleaſant, and of what a good humour, was that Woman? How ſociable and jovial was that Man? 'Tis pity they ſhould be* Chriſtians. *So they impute the amendment of their lives, to the Profeſſion of* Chriſtianity. *Some of them alſo purchaſe the* averſion *they carry againſt the name* Chriſtian, *which we bear, with the price of what is moſt precious to them; rather deſiring to loſe the ſweetneſs of life, tranquility of mind, and all ſorts of Commodities, than to ſee in their Houſes That which they hate. A Man, who heretofore had his mind full of* Jealouſie, *can no longer endure the company of his* Wife, *what aſſurance ſoever he has of her Chaſtity, after once he perceives her to be turn'd* Chriſtian; *and parts from her now, when her actions full of Modeſty have extinguiſh'd all ſuſpicions, wherewith he was heretofore mov'd. A* Father, *who of a long time endur'd the diſobedience of his* Heatheniſh Son, *reſolves to take from him the hope of ſucceeding him in his Inheritance, for* turning Chriſtian, *when at the ſame time, executing his Commands without murmuring. A* Maſter *that uſed his* Slave *gently, when his Carriage gave him ſome cauſe of diſtruſt, now puts him far from him, for being a* Chriſtian, *when he hath moſt aſſurance of his Fidelity. 'Tis committing a* Crime *to correct the diſorders of a Man's Life, by the motions of a Holy Converſion to the* Chriſtian Faith; *and the good which is produc'd by ſo happy a* Change, *works not ſo powerfully in the minds of Men, as the hatred they have conceiv'd againſt us. Indeed this hatred is ſtrange; and when I conſider, that the Name of* Chriſtian *only, makes it be ſo, I would willingly know, how a name can be Criminal, and how a ſimple word can be Accuſed?* Thus was Chriſtianity wholly *Infamous* amongſt the *Heathens*, contemn'd and deteſted by all; and where *Lies* were in credit, *Calumnies* and *Slanders* confirm'd and back'd by *Authority*, there was no other Crime but *Truth*. And 'twas theſe *Calumnies*, theſe *falſe Accuſations* (invented to cry down the Chriſtian Religion,) oblig'd *Tertullian* to write his *Apology*, wherein he declar'd to the World, that *Chriſtianity* was nothing like that, which the Heathens imagin'd it to be: That *Idolatry*, *Superſtition*, *Impiety* *Cruelty*, *Treachery*, *Conſpiracies*, &c. was none of their *Doctrine*, but Condemn'd and Deteſted by them; that theſe *Crimes* were only the *malicious inventions* of the *Heatheniſh Prieſts*, who finding themſelves unable to withſtand the *force of Chriſtianity*,

Christianity, had no other way to preserve *themselves* in *Repute*, and the *People* in their *Errour*, than by forming an ugly, odious, and most horrid *Visor*, a damnable Scheme of Religion, then holding this forth to the World, and crying out, *This is the Religion of the Christians, these are their Principles; Behold their ignorance, their Stupidity, their Prophaneness; Behold their Insolence, their Villanies; a People unsufferable in a Commonwealth, Enemies to their Country and their Prince*: And thus Representing it as *Monstrous* as they pleas'd, they brought an *odium* upon as many as own'd that *name*, and condemn'd them for *Follies* and *Crimes*, that were no where, but in their own *Imagination*. And 'twas not only in *Tertullian*'s time, that *Christianity* lay under *this scandal*, but also in after Ages: And therefore, as for the Vindication of the Christian Profession, he was forc'd to Apologize for his time; so did after him St. *Cyprian*, *Arnobius*, and many other Ecclesiastical Writers; nay, and under Christian Emperors, the *Calumnies* of the *Heathens* yet being urg'd with much vigour and confidence, *Orosius* was oblig'd to write his History, and St. *Augustine his City of God*, in defence of the *Faith* and *Doctrine* of Christ. And now, when by the propagation of Christianity, and the laborious endeavours of her Professors, Heathenism was pretty well extinct; yet was not the Mouth of *Malice* stop'd; the same *Calumnies*, which had been invented by the *Infidels*, being taken up by *evil Christians*. No one *going* out from the Communion of the *Church* of Christ, but what did, by reviving *old Scandals*, (and the addition of *fresh* ones,) endeavour to make her *Infamous*, and *blacken* her with such Crimes, as could be thought most convenient for rendring her *Odious* to all. It being look'd upon by as many as ever *went out* of her, the best means to justifie their *Separation*, and to gain to themselves the credit of *Orthodox* Christians; to paint *her* out in all the *Antichristian* Colours, and represent her as *Hellish*, as wickedness could make her. 'Tis strange how much she suffer'd in this Point from the *Manichees*, and from the *Donatists*, and how much pains it cost Saint *Augustine*, to prove their *Accusations* to be meer *Calumnies*, principally intended to raise *prejudices* in the minds of the *People* against her; that so being convinc'd by these Hellish Artifices, of her teaching *unsound* and *prophane Doctrine*, *wicked Principles*, and *humane Inventions* instead of *Faith*, might never think of going to *her*, to learn the *Truth*; nor even so much as suspect *her* to be the *Church* of Christ. This, Saint *Augustine* complains, was the chief cause of his continuing in the Errour of the *Manichees* so long; and that he impugn'd with so much violence this *Church*. And therefore, after he was come to the knowledge of the *Truth*, he discover'd this to the World for the undeceiving others, who were caught in the same snare, making it part of his Confessions, (*Confess.*

ſeſſ. l. 6. c. 3. p. 1.) *When I came to diſcover*, ſays he, *that* ——— *I mingled joy and bluſhes, and was aſham'd, that I had now for ſo many years been barking and railing, not againſt the Catholick Faith, but only againſt the fictions of my carnal conceits. For ſo temerarious and impious was I, that, thoſe things, which I ought firſt to have learned from them by enquiry, I firſt charg'd upon them by Accuſation; readier to impoſe Falſhoods, than to be inform'd of the Truth.* ——— *And thus I ſo blindly accuſed the Catholick Church; now ſufficiently clear'd to me that ſhe taught not the Opinion, I ſo vehemently perſecuted.* And this he did, deluded and deceiv'd by the *Manichees.* And now ſince 'tis certain, that this has not been the caſe of Saint *Auguſtine* alone, but of as many almoſt, as have given ear to the *Deſerters* of *this Church*; nay, is at this day the caſe of infinite Numbers, who following that Great *Father*, when as yet in his *Errors*; *do not enquire, how this thing is believ'd or underſtood by her, but inſultingly oppoſe all; as if ſo underſtood, as they imagine*; *not making any difference betwixt that which the Catholick Church teaches, and what they think ſhe teaches*; and ſo believing her to be guilty of as many *Abſurdities, Follies, Impieties*, &c. as the *Heathens* did of Old: 'Tis evident, there's as much need now of *Apologies*, as ever there was in *Tertullian*'s, or Saint *Auguſtin*'s time: Not *Apologies* to vindicate what is really her *Faith* and *Doctrine*; but rather to clear her from ſuch *Superſtitions, Prophaneneſs*, and *Wicked Principles*, as are *maliciouſly* or *ignorantly* charg'd upon her. And tho' the number of Calumnies, the in-ſincerity of Adverſaries, the obſtinacy of a byas'd Education render a performance in this kind, a juſt Task for a *Tertullian*'s, or St. *Auguſtin*'s hand; yet becauſe I find no ſuch eminent Pen engag'd in this deſign at preſent; and the ſhewing the *true Religion* in its *own Colours*, ſeems a Duty incumbent on every one that's a lover of Truth; I'le endeavour to pull off the *Vizor* from *ſuffering Chriſtianity*, and Apologize for the *Catholick Faith*; that Faith I mean, maintained by thoſe *Primitive Fathers*, with ſo much Vigour and Zeal; which being firſt planted in the *Head City* of the World by St. *Peter*, hath been propagated throughout the Univerſe, and derived down to us by many Chriſtian Nations, in Communion with that *See*, under the Protection of the *Holy Ghoſt*, and the charge of *A Chief Paſtor*, which beginning in that *great Apoſtle*, has continued in a *Viſible Succeſſion* to theſe our days. This *Faith* it is, for which at preſent I deſign to make an Apology, which having been in all ages violently oppos'd, does at this time moſt *wrongfully* ſuffer, under *Calumnies* and *falſe Imputations*. I'le endeavour therefore to ſeparate theſe *Calumnies* and *Scandals*, from what is *really* the *Faith* and *Doctrine* of that Church; I'le take off the *Black* and *Dirt*, which has been thrown upon her; and ſetting her forth in her *genuine* complexion, let the World

ſee

ſee how much *fairer* ſhe is, than ſhe's *painted*; and how much ſhe's *unlike* that *Monſter*, which is ſhewn for her. And becauſe the *Members* of this *Church* are commonly known by the name of *Papiſts*; I think I cannot take a more ſincere, open, and compendious way, in order to the compleating this deſign, than by drawing forth a *double Character* of a *Papiſt*: The *one* expreſſing a *Papiſt* in thoſe very *colours* as he is painted in the *imagination* of the *Vulgar*, *Foul*, *Black* and *Antichriſtian*; with the chief *Articles* of his *imagined Belief*, and *reputed Principles* of his Profeſſion. The *other* repreſenting a *Papiſt*, whoſe *Faith* and exerciſe of his *Religion*, is according to the *Direction* and *Command* of *his Church*. That ſo, theſe two being thus ſet together, their *difference* and *diſproportion* may be clearly diſcerned, and a diſcovery made, how *unlike Calumny* is from *Truth*; and how different a *Papiſt really is*, from what he's *ſaid to be*. The *former* Character is of a *Papiſt Miſ-repreſented*; the *other* of a *Papiſt Repreſented*. The former is a *Papiſt* ſo deform'd and monſtrous, that it juſtly deſerves the hatred of as many as own *Chriſtianity*; 'Tis a *Papiſt*, that has diſturb'd this Nation now above an hundred years with Fears and Jealouſies; threatning it continually with Fire and Maſſacres, and whoſe whole deſign has been, to rob the *Sovereign* of his Crown, and the *Subject* of his *Liberty* and *Property*. 'Tis a *Papiſt*, that is ſo abominable, ſo malicious, ſo unſufferable in any Civil Government, that, for my part, I deteſt him from my heart; I conceiv'd an hatred againſt him, and all his, from my Education, when as yet a *Proteſtant*; and now, being a *Roman Catholick*, I am not in the leaſt reconcil'd to *him*, nor his *Principles*, but hate him yet worſe. I am ſo far from thinking the *Laws* too ſevere againſt *ſuch Popiſh Recuſants*, that I could wiſh a far greater ſeverity were executed againſt them, their Favourers, and all ſuch as make men ſo ſottiſhly Religious. And if to be a *Proteſtant*, nothing more be requiſite, than to proteſt againſt *ſuch Popery*, to hate and deteſt it; I think my ſelf, and all *Roman Catholicks*, as good *Proteſtants*, as any whatſoever throughout his *Majeſties* Dominions. And I dare engage, that not only as many *Roman Catholicks*, as under the name of *Papiſts* have ſeverely ſmarted in this Nation, for being the Profeſſors of *ſuch kind of Popery*, but alſo that all *Roman Catholick* Nations in the World ſhall ſubſcribe to the condemnation of all *ſuch* Popiſh Principles and Doctrines, ſhall joyn with all good *Proteſtants* for the extinguiſhing it, with all that Profeſs or Practice it, and utter rooting it out from his *Majeſties* three Kingdoms, and the whole Univerſe. The other *Papiſt* is one, that lives and believes according to what is preſcrib'd in the *Council of Trent*, in *Catechiſms* ſet forth by Catholicks, and other Spiritual Books, for the Direction and Inſtruction of all in their Communion

munion, whoſe *Faith* and *Doctrine* I have here ſet down, with ſome Grounds and Reaſons of it, and will ſo leave it to Apologize for it ſelf. In drawing out the Character of the *former*, I have quoted no *Authors*, but have deſcrib'd him exactly according to the Apprehenſion I had of a *Papiſt*, fram'd by Me when I was a *Proteſtant*; with the addition only of ſome few points, which have been violently charg'd againſt Me by ſome intimate Friends of late, to ſhew the unreaſonableneſs of my choice, after the quitting of that Communion. The latter is wholly copied out from the *Papiſt* that *I am now*; being the Sum of what I was taught, when reconcil'd to the Church of *Rome*, and which after ſixteen years converſation with Men of that Communion, in hearing their Sermons, in being preſent at their Catechiſing, in reading their Books, and diſcourſing with them, I have found to be their *Doctrine*. I have done both, I hope, with Sincerity and Truth, and without Paſſion. For as my endeavours have been, that my *Religion* ſhould loſe nothing by *Lies*, ſo neither do I deſire it ſhould gain by them; And did I but know of any thing in the following Papers, that has any relation to that *unchriſtian Artifice*, I would ſtrike it out immediately. And do here oblige my ſelf, upon information, either from Friend or Adverſary, to acknowledge the miſtake, as it ſhall be made appear, and make a publick Recantation. But it is time, we ſhould ſee what theſe *Papiſts* are.

A PAPIST Miſ-repreſented and Repreſented.

I. Of Praying to Images.

A Papiſt Miſ-repreſented, *Worſhips Stocks and Stones for Gods. He takes no notice of the* Second Commandment, *but ſetting up* Pictures, *and* Images *of* Chriſt, *the* Virgin Mary, *and other his Saints; He Prays to Them, and puts his Truſt & Confidence in them; much like as the Heathens did in their Wooden Gods,* Jupiter, Mars, Venus, *&c. And for this reaſon, He erects ſtately Monuments to Them in his Churches, adorns them ſumptuouſly, burns* Candles, *offers* Incenſe, *and frequently falls down proſtrate before them, and with his Eyes fix'd on them, cries out,* Help me *Mary,* aſſiſt me *Anthony,* remember me *Ignatius.*

A *Papiſt Repreſented*, believes it damnable, to Worſhip Stocks & Stones for Gods, to Pray to *Pictures* or *Images* of *Chriſt*, the *Virgin Mary*, or any other Saints; as alſo, to put any Truſt or Confidence in them. He keeps them by him indeed, to preſerve in his mind the memory of the things Repreſented by them; as People are wont to preſerve the memory of their deceaſed Friends by keeping their Picture. He is taught to uſe them, by caſting his eye upon the *Pictures* or *Images*, and thence to raiſe his heart to the *Prototypes*, and there to imploy it in Meditation, Love, Thankſgiving, Imitation, *&c.* as the Object requires: As many good Chriſtians, placing a *Death'-head* before them; from the ſight of it, take occaſion to reflect often upon their laſt end, in order to their better preparing for it; or by ſeeing *Old Time* painted with his *Fore-lock*, *Hour-Glaſs* and *Scythe*, turn their thoughts upon the ſwiftneſs of *Time*, and that whoſoever neglects the *preſent*, is in danger of beginning then to lay hold, when there's no more to come. Theſe *Pictures* or *Images* having this advantage, that they inform the mind by *one glance*, of what in reading requires a *Chapter*, and ſometimes a *Volume*. There being no other difference between them, then that *Reading* repreſents *leiſurely*, and by degrees; and a *Picture*, *all at once*. Hence he finds a convenience in ſaying his Prayers with ſome devout *Pictures* before him; he being no ſooner diſtracted,

but the ſight of theſe, re-cals his wandring thoughts to the right Object; and as certainly brings ſomething good into his mind, as an *immodeſt Picture* diſturbs his heart with naughtineſs. And becauſe he is ſenſible, that theſe holy *Pictures* and *Images* repreſent and bring to his mind *ſuch* Objects, which in his heart he loves, honours, and venerates; he cannot, but upon that account, love, honour, and reſpect the *Images themſelves*. As whoſoever loves their *Husband*, *Child*, or *Friend*, cannot but have ſome love and reſpect for their *Pictures*; and whoſoever loves and honours his *King*, will have ſome honour and eſteem for his *Image*: Not that he venerates any *Image*, or *Picture*, for any *Virtue* or *Divinity* believ'd to be in them, or for any thing that is to be petition'd of them; but becauſe the honour that is exhibited to *them*, is refer'd to the *Prototypes* which they repreſent. So that 'tis not properly the *Images* he honours, but *Chriſt* and his *Saints by the Images*: As it is not properly the *Images* or *Pictures* of Kings or Dukes we generally reſpect or injure; but by their *Images* or *Pictures* we reſpect or injure Kings or Dukes themſelves. All the veneration therefore he expreſſes *before Images*, whether by kneeling, praying, lifting up the Eyes, burning Candles, Incenſe, *&c.* 'tis not at all done for the *Image*, but is *wholly* referr'd to the things repreſented, which he intends to honour by theſe actions. And how, by *ſo doing*, he breaks the *Second Commandment*, he cannot conceive; for he acknowledges only *one God*, and to him alone gives Sovereign Honour; and is ſo far from honouring *Images* as Gods, that for any ones ſatisfaction, he is ready to break or tear a *Crucifix*, or other *Image* whatſoever, into a thouſand pieces, and caſt them into the fire. And what reſpect he ſhews them, ſeems to him no more injurious to any of the *Commandments*, than 'tis for a Chriſtian to love and honour his *Neighbour*, becauſe he bears the *Image* of God in his *Soul*; to kiſs and eſteem the *Bible*, becauſe it *contains* and *repreſents* to him *God's Word*; or to love a good *Preacher*, becauſe he *minds* him of his *Duty*; all which *reſpects* do not at all derogate from God Almighty's Honour; but are rather Teſtimonies of our greater Love and Honour of him, ſince, for his ſake, we love and eſteem every thing, that has any reſpect or relation to him.

II. Of Worſhiping Saints.

HE *makes Gods of* Dead Men, *ſuch as are departed hence, and now are no more able to* hear, *or* ſee, *or* under-

HE believes there's only *one* God, and that 'tis a moſt damnable *Idolatry* to make Gods of Men, either *living* or *dead*. His *Church* teaches him indeed, (and he believes)

That

ſtand *his neceſſities. And tho God be ſo good as to invite all to come unto him, and to apply themſelves to their only and Infinite Mediator* Jeſus Chriſt : *Yet ſo ſtupid is He, that neglecting, and, as it were, paſſing by both God and his only Son, and all their Mercies, he betakes himſelf to his* Saints, *and there pouring forth his Prayers, he confides in them as his* Mediators *and* Redeemers, *and expects no Bleſſing, but what is to come to him by their Merits, and through their hands : And thus, without ſcruple or remorſe, robs God of his Honour.*

That it is good and profitable to deſire the Interceſſion of the Saints, reigning with Chriſt in Heaven; but that they are *Gods*, or his *Redeemers*, he is no where taught; but deteſts all ſuch Doctrine. He confeſſes, That we are all redeem'd by the Blood of *Chriſt* alone, and that he is our *only Mediator* of *Redemption* : But as for Mediators of *Interceſſion*, (that is, ſuch as we may deſire lawfully to *pray for us*) he does not doubt, but 'tis acceptable to God, we ſhould have many. *Moſes* was *ſuch a Mediator* for the *Iſraelites*; *Job* for his three Friends; *Stephen* for his Perſecutors. The *Romans* were thus deſir'd by St. *Paul* to be his *Mediators*; ſo were the *Corinthians*, ſo the *Epheſians*; ſo almoſt every *ſick* man deſires the *Congregation* to be his *Mediators*; that is, to be remember'd in their Prayers. And ſo he deſires the *Bleſſed* in Heaven to be his *Mediators*; that is, that they would *Pray to God for him.* And in *this*, he does not at all neglect *coming to God*, or rob him of his Honour; but directing all his Prayers up to *him*, and making *him* the *ultimate Object* of all his Petitions, he only deſires ſometimes the *Juſt on Earth*, ſometimes *thoſe in Heaven*, to joyn their Prayers to his, that ſo the number of *Petitioners* being increas'd, the *Petition* may find better acceptance in the ſight of God. And this is not to make them *Gods*, but only *Petitioners to God*; 'tis not to make them his *Redeemers*, but only *Interceſſors to his Redeemer*; he having no hopes of obtaining any thing, but of God *alone*, by, and through the Merits of Chriſt; for which he deſires the *Saints* in Heaven, and *good men* on Earth, to offer up their Prayers with his; the Prayers of the *Juſt* availing much before God. But now, how the Saints in Heaven *know* the Prayers and Neceſſities of ſuch, who addreſs themſelves to them, whether by the Miniſtry of Angels, or in the Viſion of God, or by ſome particular Revelation, 'tis no part of his *Faith*, nor is it much his concern it ſhould be determin'd. For his part he does not doubt, but that God, who acquainted the *Prophets* with the knowledge of things, that were yet to come many hun-

Ep. ad { *Rom.* *Cor.* *Eph.*

dred years after; That inform'd *Elijah* of the King of *Syria*'s Counſel, tho' private, reſolv'd on in his Bed-chamber, and at a diſtance; (2 *Kings* 6. 12.) can never want means of letting the *Saints* know the deſires of thoſe who beg their *Interceſſion* here on Earth: Eſpecially ſince our Saviour tells, That *Abraham* heard the Petitions of *Dives*, who was yet at a *greater* diſtance, even in *Hell*; and told him likewiſe the manner of his living, while as yet on Earth. Nay, ſince 'tis generally allow'd, that even the very *Devils* hear thoſe deſperate wretches, who call on them: Why ſhould he doubt, that *Saints* want this Privilege, in ſome manner granted to ſinful Men, and to wicked Spirits; who, (tho' departed this life) are not ſo properly *dead*, as tranſlated from a mortal life, to an immortal one; where, enjoying God Almighty, they loſe no Perfections which they enjoy'd, while on Earth, but poſſeſs all in a more *eminent* manner; having more *Charity*, more *Love*, and being more acceptable to God than ever; becoming like Angels: And as theſe offered up their Prayers for *Jeruſalem*, and the Cities of *Judah*, (*Zach.* 1. 12.) ſo undoubtedly they likewiſe *fall down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of the Saints*, Apoc. 5. 8.

3. *Of Addreſſing more Supplications to the* Virg. Mary *than to Chriſt.*

HE believes the Virgin Mary *to be much more powerful in Heaven than Chriſt, and that ſhe can* command *him to do what ſhe thinks good: And for This reaſon he honours her much more than he does her Son, or God the Father; For* one *Prayer he ſays to God, ſaying* ten *to the Holy Virgin.*

HE believes it damnable to think the *Virgin Mary* more powerful in Heaven than Chriſt; Or that ſhe can in any thing *command* him. He honours her indeed, as one that was choſen to be *Mother of God*, and *bleſſed amongſt all Women*: And believes her to be moſt acceptable to God, in her Interceſſion for us: But owning her ſtill as a *Creature*, and that all ſhe has of Excellency or Bliſs, is the *Gift of God*, proceeding from his meer *Goodneſs*. Neither does he at any time ſay even ſo much as *one* Prayer to *her*, but what is directed *more principally* to *God*; becauſe offered up as a Thankful Memorial of Chriſt's Incarnation, and an acknowledgment of the *Bleſſedneſs of Jeſus the Fruit of her Womb*. And this without imagining that there's any more diſhonouring of God in his reciting the *Angelical Salutation*, than in the firſt pronouncing it by the Angel *Gabriel* and *Elizabeth*: Or that his frequent Repetition of it is any more an idle Superſtition, than it was in *David* to repeat the ſame words over twenty ſix times in the 136 *Pſalm.*

IV. *Of*

IV. Of paying Divine Worſhip to Relicks.

HE believes a kind of Divinity to remain in the Relicks *of his reputed Saints, and therefore Adores their Rotten Bones, their corrupted fleſh, their old Rags, with* Divine *Honour; Kneeling down to them, kiſſing them, and going in Pilgrimage to their Shrines & Sepulchres. And he is ſo far poſſeſs'd with a conceited Deity lying hid in thoſe* ſenſeleſs Remains, *that he fooliſhly believes they work greater Miracles, and raiſe more to life, than ever Chriſt Himſelf did.*

HE believes it damnable to think there's any Divinity in the Relicks of Saints, or to Adore them with Divine Honour, or to Pray to their rotten Bones, old Rags or Shrines, or that they can work any ſtrange Cures or Miracles, by any hidden Power of their own. But he believes it good and lawful to keep them with a Veneration, and give them a Religious *honour and reſpect*. And this he thinks due to them, in as much as knowing himſelf oblig'd to reſpect and honour God Almighty from his heart; he looks upon himſelf alſo oblig'd to reſpect and honour every thing that has any particular *Relation* to him: But this with an *inferiour* honour; as the *Jews* did to the Ark, to the Tables of of the Law, to *Moſes*'s Rod, to the Temple, to the Prieſts: So we generally allow to the *Bible*, becauſe it contains *God*'s *Word*; to the *Church*, becauſe it is *God*'s *Houſe*; to Holy Men and Prieſts, becauſe they are *God*'s *Servants*. And ſo he does to *Relicks*, becauſe they appertain to *God*'s *Favourites*; and, being inſenſible things, are yet very ſenſible *Pledges*, and lively *Memorials* of Chriſt's Servants, dead indeed to us, but alive with him in Glory. And more eſpecially, becauſe God himſelf has been pleas'd to honour them, by making them *Inſtruments* of many evident *Miracles* he has viſibly work'd by them; as is manifeſt upon undeniable Record. And this he believes as eaſie for God Almighty now, and as much redounding to the honour of his Holy Name, as it was in the *Old Law*, to work ſuch Miraculous effects by *Moſes*'s *Rod*, by *Gideon*'s *Trumpets*, by *Elias*'s *Mantle*, after he was taken up into Heaven, (2 *Kings* 2. 14.) *Eliſeus*'s *Bones*, (2 *Kings* 13. 21.) and infinite other ſuch like *inſenſible Things*: And alſo in the *New Law*, by the *Hem* of his own Garment, (*Mat.* 9. 21.) by the *Shadow* of St. *Peter*, (*Acts* 5. 15.) by the *Napkins* and *Handkerchiefs* that had but touch'd the Body of St. *Paul*, caſting out Devils, and curing Diſeaſes, (*Acts* 19. 12.) and ſuch like. And thus by having a Veneration and Reſpect for theſe, he honours God: And does not doubt,

but

but that they that contemn and prophane theſe, do the like to God, as much as they did, who prophan'd the *Bread of Propoſition*, the *Temple*, and *Veſſels* that belong'd to it.

V. Of the EUCHARIST.

HE believes it lawful to commit Idolatry, *and makes it his daily practice to Worſhip and Adore a* Breaden God, *giving Divine Honour to thoſe Poor, empty Elements of* Bread *and* Wine. *Of theſe he asks Pardon for his* ſins; *of theſe he deſires* Grace *and* Salvation; *Theſe he acknowledges to have been his Redeemer & Saviour, and hopes for no good but what is to come to him by means of theſe* houſehold Gods. *And then for his Apology, he alledges ſuch groſs contradictions, ſo contrary to all ſenſe and reaſon, that whoſoever will be a* Papiſt, *muſt be no Man: Fondly believing, that what he adores, is no* Bread *or Wine, but* Chriſt *really preſent under thoſe appearances; and thus makes as many* Chriſts, *as many* Redeemers, *as there are* Churches, Altars *or* Prieſts. *When, according to Gods Infallible Word, there is but* one *Chriſt, and He not on Earth, but at the right hand of his* Father *in Heaven.*

HE believes it unlawful to commit Idolatry; and moſt damnable to Worſhip or Adore any *Breaden God*, or to give Divine Honour to any Elements of Bread and Wine. He Worſhips only one God, who made Heaven and Earth, and his only Son Jeſus Chriſt our Redeemer; who, being in all things equal to his Father, in Truth and Omnipotency, he believes, made his words good, pronounc'd at his laſt Supper; really giving his Body and Blood to his Apoſtles; the Subſtance of Bread and Wine being by his powerful Words chang'd into his own Body and Blood, the *Species* or Accidents of the Bread and Wine remaining as before. The ſame he believes of the moſt Holy Sacrament of the *Euchariſt*, conſecrated now by Prieſts; That it really contains the Body of Chriſt, which was deliver'd for us; and his Blood, which was ſhed for the remiſſion of Sins: Which being there united with the *Divinity*, he confeſſes *Whole Chriſt* to be preſent. And *him* he adores and acknowledges his *Redeemer*, and not any Bread or Wine. And for the believing of this *Myſtery*, he does not at all think it meet for any Chriſtian to appeal from Chriſt's *Words*, to his own *Senſes* or *Reaſon*, for the examining the truth of what he has ſaid; but rather to ſubmit his *Senſes* and

and *Reaſon* to Chriſt's *Words* in the obſequiouſneſs of Faith: And that being a Son of *Abraham*, 'tis more becoming him to believe as *Abraham* did, promptly, with a Faith *ſuperiour* to all *Senſe* or *Reaſon*, and whither *theſe* could never lead him. With *this Faith* it is, he believes, every *Myſtery* of his Religion, the *Trinity*, *Incarnation*, &c. With *this Faith* he believes that what deſcended upon our *Saviour* at his Baptiſm in *Jordan*, was really the *Holy Ghoſt*, though *Senſes* or *Reaſon* could diſcover it to be nothing but a *Dove*: With this Faith he believes, That the *Man* that *Joſhua* ſaw ſtanding over againſt him with his Sword drawn, (*Joſh.* 5. 13.) and the three Men that *Abraham* entertain'd in the Plains of *Mambre*, (*Gen.* 18.) were really and ſubſtantially *no Men*; and that notwithſtanding all the information and evidence of *Senſe* from their Colour, Features, Proportion, Talking, Eating, and many others, of their being *Men*; yet, without any diſcredit to his Senſes, he really believes they were no ſuch thing, becauſe *God's Word* has aſſured him of the contrary: And with *this Faith* he believes Chriſt's *Body and Blood* to be really preſent in the Bleſſed Sacrament, though, to all appearance, there's nothing more than Bread and Wine: Thus, not at all hearkning to his *Senſes* in a matter where God ſpeaks, he unfeignedly confeſſes, That he that made the World of nothing by his ſole word: That cured Diſeaſes by his Word: That raiſed the Dead by his Word: That expell'd Devils: That commanded the Winds and Seas: That multiplied Bread: That changed Water into Wine by his Word, and Sinners into Juſt Men, cannot want Power to *change* Bread and Wine into his own Body and Blood by his *ſole Word*. And this without danger of multiplying his Body, of making as many Chriſts as Altars, or leaving the right hand of his *Father*. But only by giving to his Body a *ſupernatural* manner of *Exiſtence*; by which, being left without *extenſion* of parts, and rendred *independent* of place, it may be one and the ſame in many places at once, and whole in every part of the Symbols, and not obnoxious to any corporeal Contingencies. And this kind of Exiſtence is no more, than what in a manner he beſtows upon every *Glorified Body*: Than what his own Body had, when born without the leaſt violation of his Mothers Virginal Integrity: When he aroſe from the Dead, out of the Sepulchre, without removing the Stone: When he entred amongſt his Diſciples, the Doors being ſhut. And though he cannot underſtand how this is done, yet he undoubtedly believes, That God is able to do more than He is able to underſtand.

VI. Of Merits and Good Works.

HE Believes Chriſt's Death & Paſſion to be inneffectual, and inſignificant, and that he has no dependance upon the Merits of his Sufferings, or the Mercy of God for the obtaining Salvation; but that he is to be ſav'd by his own Merits. And, for this reaſon he very zealouſly buiſy in Faſting, in Whipping himſelf, in Watching, in going in Proceſſion, in wearing Hair-ſhirts, and uſing a thouſand ſuch like Mortifications: And having done this, he thinks himſelf not at all beholding to God for his Salvation, and that to give him Heaven, will be no favour: It being now his due, upon the account of his own Meritorious Atchievements, without any God-a-mercy to Chriſt's Paſſion, or his Makers Goodneſs.

HE believes it damnable to ſay that Chriſt's Death and Paſſion is ineffectual and inſignificant: And that 'tis the Doctrine of Devils to believe, That he has no dependance for his Salvation upon the Merits of Chriſt's Sufferings, or the Mercy of God; but only upon his own Merits and good Works. 'Tis his Faith to believe, That of our ſelves we are not ſufficient, ſo much as to think a good thought, that the Grace by which we are juſtified, is given us purely *gratis* upon the account of Chriſt's Merits; moreover, that no Man, how juſt ſoever, can Merit any thing, either in this life, or in that to come, independant on the Merits and Paſſion of Jeſus Chriſt. Nevertheleſs, that through the Merits of Chriſt, the Good Works of a Juſt Man proceeding from Grace, are ſo acceptable to God, that through his *Goodneſs* and *Promiſe*, they are truly *Meritorious* of Eternal Life. And this he has learn'd from the Apoſtle, (2 *Tim.* 4. 8.) where he is taught, that there is a Crown of Juſtice, which our Lord, a juſt Judge, will render at the laſt day, not only to Saint *Paul*, but alſo to all thoſe, that ſhall have fought a good fight, and conſummated their courſe, kept the Faith, and lov'd his coming. Knowing therefore that at the day of Judgement, he is to receive *according to his Works*: He endeavours by *good Works to make his Vocation and Election ſure.* And in following this Councel, he thinks he no more offends againſt the fulneſs of the Merits of Chriſt's, or God's Mercy, than the Apoſtle does in giving it.

VII. *Of*

VII. Of Confeſſion.

HE believes it part of his Religion to make Gods of Men; fooliſhly thinking that theſe have power to forgive ſins. And therefore as often as he finds his Conſcience oppreſs'd with the guilt of his Offences; he calls for one of his Prieſts, who are commonly more wicked than himſelf, and falling at his feet, he unfolds to him the whole ſtate of his Soul; and having run over a Catalogue of his ſins, he asks of him Pardon and Forgiveneſs. And what is moſt abſurd of all, he is ſo ſillily ſtupid as to believe, That, if his Ghoſtly Father, *after he has heard all his Villanies in his Ear, does but pronounce three or four* Latin *words, making the ſign of a* Croſs *with two fingers and a thumb over his head, his ſins are forthwith forgiven him, although he had never any thoughts of amendment, or intention to forſake his wickedneſs.*

HE believes it damnable in any Religion to make Gods of Men. However he firmly holds, that when Chriſt ſpeaking to his Apoſtles, ſaid, (*Joh.* 20. 21.) *Receive ye the Holy Ghoſt; whoſe ſins you ſhall forgive, they are forgiven, and whoſe ſins you ſhall retain, they are retained:* He gave to them, and their Succeſſors, the Biſhops and Prieſts of the Catholick Church, Authority to Abſolve any truly Penitent Sinner from his ſins. And God having thus *given them the Miniſtry of Reconciliation*, and made *them Chriſt's Legates*, (2 Cor. 5. 18. 19. 12.) *Chriſt's Miniſters, and the Diſpenſers of the Myſteries of Chriſt*, and given them *power to looſe on Earth whatſoever was to be looſed in Heaven*, (Matt. 18. 18.) he undoubtedly believes, that whoſoever comes to them making a ſincere and humble *confeſſion* of his ſins, with a firm purpoſe of amendment, and a hearty Reſolution of turning from his evil ways, may from them receive *Abſolution*, by the Authority given them from Heaven, and not doubt but God ratifies above, the ſentence pronounced in that Tribunal; *Looſing in Heaven whatſoever is thus looſed by them on Earth.* And that, whoſoever comes without the due Preparation, without a Repentance from the bottom of his heart, and real intention of forſaking his ſins, receives no benefit by the *Abſolution*; but adds ſin to ſin, by a high contempt of God's Mercy, and abuſe of his Sacraments.

VIII. Of Indulgences.

HE *believes, that his Holy Father the* Pope, *can give him leave to commit what ſins he pleaſeth; Eſpecially, if he can make him a preſent of a round Sum of Money, he never need doubt of an* Indulgence or Pardon *for himſelf and his Heirs for ever, for all ſorts of Crimes or Wickedneſs, he, or any of his Poſterity may have convenience of falling into. And having this* Commiſſion *in his Pocket, under the* Pope's *Broad-Seal, he may be confident that Chriſt will confirm, and ſtand to all that his* Vicar *upon Earth has granted, and not call him to any account for any thing he has done, although he ſhould chance to die without the leaſt remorſe of Conſcience, or Repentance for his ſins.*

HE believes it damnable to hold, that the *Pope*, or any other Power in Heaven or Earth, can give him leave to commit any ſins whatſoever: Or, that for any Sum of Money he can obtain an *Indulgence or Pardon* for ſins that are to be committed by him, or his Heirs, hereafter. He firmly believes that no ſins can be forgiven, but by a *true and hearty Repentance*: But that ſtill, there is a *Power* in the *Church*, of granting *Indulgences*, which concern not at all the *Remiſſion of ſins* either Mortal or Venial; but only of ſome Temporal Puniſhments remaining due after the *Guilt* is remitted. So that they are nothing elſe, but a *Mitigation* or *Relaxation* upon juſt cauſes, of *Canonical Penances*, which are, or may be injoyn'd by the *Paſtors* of the Church, on Penitent ſinners, according to their ſeveral degrees of demerit. And this he is taught to be grounded, on the judiciary Power, left by Chriſt in his *Church*, of *binding and looſing*: whereby Authority was given to erect a *Court of Conſcience*, to aſſign Penalties, or releaſe them, as circumſtances ſhould require. And this Authority he knows Saint *Paul* plainly own'd; (2 *Cor.* 2. 6.) where he decreed a Penance; *ſufficient* (ſays he) *to ſuch a man, is this puniſhment:* And, (2 *Cor.* 2. 10.) where he releaſed one; *For your ſake* (ſpeaking of the Penance injoyn'd the Inceſtuous *Corinthian,*) *I forgive it in the Perſon of Chriſt.* And what *Money* there is given at any time on this account, concerns not at all the *Pope*'s Coffers, but is by every one given as they pleaſe, either to the Poor, to the Sick, to Priſoners, *&c.* wherefore they judge it moſt Charity. And tho' he acknowledges many abuſes have been committed in *Granting* and *Gaining Indulgences*, through the default of ſome particular Perſons; yet he cannot imagine how theſe can

can in Juſtice be charg'd upon the *Church*, to the prejudice of her Faith and Doctrine; eſpecially, ſince ſhe has been ſo careful in the retrenching them: As may be ſeen by what was done in the Council of *Trent*. *Dec. de Indulg. cum poteſtas.*

IX. Of Satisfaction.

HE *believes very injuriouſly of Chriſt's Paſſion, being perſwaded, that his Sufferings and Death were not ſufficiently ſatisfactory for our ſins; but that it is neceſſary for every one to make* ſatisfaction *for themſelves. And for this end, after he has been at Confeſſion, the Prieſt injoyns him a* Penance; *by the performance of which, he is to* ſatisfie *for his offences; And thus confidently relying upon his own Penitential* Works, *he utterly evacuates* Chriſt's Paſſion; *and though he profeſſes himſelf a Chriſtian, and that Chriſt is his Saviour; yet by his little truſting to him, he ſeems to think him to be no better, than what his* Crucifix *informs him, that is, a meer* Wooden *one.*

HE believes it damnable, to think injuriouſly of Chriſt's Paſſion. Nevertheleſs he believes, that tho' *condign Satisfaction* for the Guilt of Sin, and the pain Eternal due to it, be proper only to Chriſt our Saviour; yet that Penitent Sinners being Redeem'd by Chriſt, and made his Members, may in ſome meaſure *ſatisfie* by Prayer, Faſting, Alms, *&c.* for the *Temporal Pain*, which by order of God's Juſtice, ſometimes remains due, after the *Guilt*, and the *Eternal Pain* are remitted. So that truſting in Chriſt as his Redeemer, he yet does not think that by Chriſt's Sufferings, every Chriſtian is diſcharg'd of his particular Sufferings; but that every one is to ſuffer ſomething for himſelf, as Saint *Paul* did, who by *tribulations*, and in *ſuffering* in his *own fleſh*, did *accompliſh thoſe things, that wanted of the Paſſions of Chriſt*; and this not only for *himſelf*, but for the *whole Church*, (*Coloſſ.* 1. 24.) and this he finds every where in *Scripture*, *viz.* People admoniſh'd of the greatneſs of their ſins, doing Penance in *Faſting, Sack-cloath and Aſhes*, and by *voluntary* auſterities, endeavouring to ſatisfie the Divine Juſtice. And theſe *Perſonal Satisfactions* God has ſufficiently alſo minded him of, in the puniſhments of *Moſes*, *Aaron*, *David*, and infinite others; and even in the Afflictions ſent by God upon our own Age, in *Plagues*, *Wars*, *Fires*, *Perſecutions*, *Rebellions*; and ſuch like; Which, few are ſo *Atheiſtical*, but they confeſs, to be ſent from Heaven for the *juſt chaſtiſements* of our ſins; and which we are to

undergo, notwithſtanding the *Infinite Satisfaction* made by Chriſt, and without any undervaluing it. Now being thus convinc'd of ſome *Temporal Puniſhments* being due to his ſins, he accepts of all Tribulations, whether in Body, Name or Eſtate, from whence-ſoever they come, and, with others of his own chuſing, offers them up to God, for the diſcharging this debt, ſtill confeſſing, that his Offences deſerve yet more. But theſe Penitential Works he is taught to be no otherwiſe *ſatisfactory*, than as joyn'd and apply'd to *that ſatisfaction* which Jeſus made upon the Croſs; in virtue of which *alone*, all our good Works find a grateful acceptance in God's ſight.

X. Of Reading the Holy Scripture.

HE *believes it part of his Duty to think meanly of the* Word of God, *to ſpeak irreverently of the* Scripture; *to do what he is able, to leſſen the repute of it, and bring it into diſgrace. And for this end, he ſays it is* obſcure, *full of* ambiguous *expreſſions, plain* contradictions, *not fit to be read by the* Vulgar, *nor fit to be Tranſlated into Vulgar Languages: And without reſpect to* Chriſt, *or his* Apoſtles, *prophanely Preaches, that no Ten Books in the World have done ſo much miſchief to Chriſtianity as this one: And under a vain pretence of preventing farther inconveniences, endeavours to deprive all of this Spiritual comfort, of this Divine Food, of this Heavenly Light; that ſo being kept in* darkneſs, *they may be alſo preſerv'd in* ignorance, *and Damn'd Eternally.*

HE believes it damnable in any one to think, ſpeak, or do any thing irreverently towards the *Scripture*; or by any means whatſoever to bring it into diſ-repute or diſgrace. He holds it in the higheſt Veneration of all Men living, he profeſſes it to be the *Dew of Heaven, Oracles of God, Fountain of Eternal Life*; that to prophane it, is to incur the guilt of Damnation: And that we are rather bound to loſe our lives, than concur any way to its prophanation. 'Tis true, he does not think it fit, to be read generally by all, without Licence, or in the *Vulgar-Tongues*: Not for any diſ-reſpect to it; But, I. Becauſe he underſtands, that *private Interpretation* is not proper for the *Scripture*, 2 *Pet.* 1. 20. II. Becauſe that in the Epiſtles of Saint *Paul* are *certain things hard to be underſtood, which the unlearned and unſtable deprave, (as alſo the reſt of the Scriptures,) to their own perdition.* III. Becauſe God hath given only *ſome to be Apoſtles, ſome Prophets, other-ſome Evangeliſts, and other-ſome Paſtors and Doctors*, Eph. 4. 11.

4. 11. For theſe Reaſons he is taught, That 'tis not convenient for the *Scripture* to be read *indifferently* to all men, but only ſuch as have expreſs Licence, and good teſtimony from their *Curates*; that they are *humble*, *diſcreet* and *devout* Perſons; and ſuch as are willing to obſerve directions in the peruſing this *Sacred Volume*: That is, take notice of all Godly Hiſtories, and imitable examples of Humility, Chaſtity, Obedience, Mercy to the Poor, *&c.* and all ſuch places as are apt to provoke and ſtir up the hatred of Sin, fear of God's Judgements, love of Virtue, *&c.* and in all *Hard*, *Obſcure* and *Diſputable* Points to refer all to the Arbitrement of the *Church*, to the judgement of thoſe whom God hath appointed *Paſtors and Doctors*: Never preſuming to contend, controul, teach, or talk of their *own Senſe* and *Phanſie* in deep Queſtions of Divinity, and *high Myſteries* of Faith; but expecting the ſenſe of *theſe* from the *Lips of the Prieſt, who ſhall keep knowledge, and from whoſe mouth they ſhall require the Law*, Mal. 2.7. And this Caution is uſed, leſt that the *Scripture* coming into the hands of a preſuming ſort of proud, curious and contentious People, be abuſed and perverted; who make it their buſineſs to enquire into Dogmatical, Myſtical, High and Hidden ſecrets of God's Counſels, into *Predeſtination*, *Reprobation*, *Election*, *Pre-ſcience*, and other ſuch *incomprehenſible Myſteries*; and upon the preſumption of I know not what *Spirit*, immediately become *Teachers*, *Controllors* and *Judges of Doctors*, *Church*, *Scripture* and all; and acknowledging no Authority left by Chriſt, to which they are to ſubmit; under pretence of *Scripture* and *Gods Word*, make way for all ſorts of *Prophaneneſs*, *Irreligion and Atheiſm*. So that 'tis not for the preſerving *Ignorance*, he allows a reſtraint upon the reading the *Scriptures*, but for the preventing a *blind ignorant Preſumption*. And that it may be done to *edification*, and not to *deſtruction*, and without caſting the *holy to dogs*, *or pearls to ſwine*.

XI. Of Apocryphal Books.

HE *believes it Lawful to make what* Additions *to Scripture his Party thinks good; and therefore takes no notice of the antient* Canon *approved by the Apoſtles, and Primitive Chriſtians; but allows* equal *Authority to the Books of* Toby, Judith, Eccleſiaſticus, Wiſdom, *and the*

HE believes it damnable to *add* any thing to the Scripture. And yet allows the Books of *Toby*, *Judith*, *Eccleſiaſticus*, *Wiſdom*, *Macchabees*, to be *Canonical*: becauſe the *Church* of Chriſt has declar'd them *ſuch*; not only in theſe later Ages, but even in the Primitive times. St. *Gregory Nazianzen.* (*Orat. de SS. Maceh.*) who lived in the year 354.

Alſo

Macchabees *as to the other part of the* Scripture; *although theſe were always rejected by the* Jews, *never extant in the* Hebrew *Copy, and expreſly condemn'd by St.* Jerome, *as* not Canonical, *and never admitted by the* Church, *but only of late years, in ſome of their Synods, which made theſe* Innovations *contrary to the ſenſe of their Anceſtors.*

Alſo St. *Ambroſe*, (*lib. de Jacob. & vit. beat.*) An. 370. *Innocent.* I. (*Ep. ad Exup.*) They were alſo received by the Third Council of *Carthage*, *Anno* 419. which approv'd all theſe Books as *Canonical*, Can. 47. and was ſubſcrib'd by St. *Auguſtine*, and confirm'd in the Sixth General Synod. *Auguſt. lib.* 2. *Doct. Chriſt. cap.* 8. So that to him 'tis of little concern, whether they were ever in the *Hebrew Copy*; the Canon of the *Church* of Chriſt being of much more Authority with him, than the Canon of the *Jews*: He having no other aſſurance that the Books of *Moſes*, and the four Goſpels, are the true *Word* of God, but by the *Authority* and *Canon* of the *Church*. And this he has learn'd from that great Doctor St. *Auguſtine*, who declares his mind plainly in this caſe, ſaying, *That he would not believe the Goſpel, except the Authority of the Catholick Church mov'd him thereunto.* (*Contra Ep. Fundam.* c. 4.) Now he is well ſatisfied, that many doubted whether theſe Books were *Canonical* or no; and amongſt others, St. *Jerom*; becauſe the *Church* had not declar'd them ſo: But ſince the *Church*'s Declaration, no Catholick ever doubted; no more than of other Books, *viz.* of the *Epiſtle to the* Hebrews, the *Epiſtle of St.* James, the *ſecond of St.* Peter, the *ſecond and third of St.* John, St. Jude's *Epiſtle*, *and the* Apocalyps: All which were for many years after the Apoſtles time doubted of; but afterwards declared and receiv'd as *Canonical*. This he finds St. *Jerome* expreſly confeſſing of himſelf, *viz. That for ſome time the Book of* Judith *ſeemed to him Apocryphal*; to wit, till the Council of *Nice* declar'd it otherwiſe. *Præf. in Judith.* The like he affirms of St. *James's Epiſtle*; that it was doubted of by many, for ſeveral years; *Paulatim tempore procedente meruit authoritatem: By little and little in proceſs of time it gain'd Authority. De viris illuſ. verb. Jacobus.* For this reaſon he matters not what Books have been reputed *Apocryphal* by ſome, and for ſome years: But only what Books are *Receiv'd* and *Declar'd* by the *Church*, *Canonical*, in what year, and at what time ſoever. For believing the *ſame ſpirit of Truth* aſſiſts her in *all Ages*; he looks upon himſelf equally oblig'd to receive her *Definitions* of the Year 419. as of any of the precedent years: It not being poſſible for Chriſt to fail of his *Promiſe*, or the Holy Ghoſt to *err* or *miſguide* the *Church* in *that* year, more than in *any other*.

XII. Of

XII. Of the Vulgar Edition of the Bible.

HE *makes no Conſcience of* abuſing *the* Scripture, *and perverting, for the maintenance of his Errours and Superſtitions. And therefore, though he dares not altogether lay it by; leſt he ſhould, by ſo doing, loſe all claim to Chriſtianity: Yet he utterly diſapproves it, as it is in its genuine Truth and Purity, and as allow'd in the Church of* England; *and crying this down, he believes it unlawful to be read by any of his Communion. And then puts into their hands another Volume, which in its Frontis-piece bears the Title indeed of the* Word of God, *with the names of the* Books *and* Chapters; *but in the context of it, is ſo every where full of Corruptions, Falſifications, and intolerable Abuſes, that it almoſt every where belies its* Title, *and is unfit for any one, who profeſſes himſelf a Chriſtian.*

HE believes it a damnable ſin, to *abuſe the Scripture*, or any ways to pervert it, for the maintenance of Errours or Superſtitions, and thinks himſelf oblig'd, rather to lay down his life, than concur to, or approve of any ſuch Falſifications or Corruptions, prejudicial to *Faith* or *Good Manners*. For this reaſon, being conſcious, that in all Ages, there has been ſeveral *Copies* of this Sacred Volume, quite different from the *Originals* in many places, either through the *miſtake* of the *Tranſcribers*, or *malice* of others, endeavouring by this means to gain credit to their new Doctrines: He is commanded not to receive all Books indifferently for the *Word of God*, that wear that *Title*; but only ſuch as are approv'd by the *Church*, and recommended by her *Legitimate*. And ſuch is that, he daily uſes, commonly known by the name of the *Vulgar Tranſlation*; which has been the principal of all other *Latine Copies* in all Ages, ſince the Primitive times; much commended by Saint *Auguſtine*; and never altered in any thing, but once heretofore by the Holy Studies of St. *Hierome*: And twice or thrice ſince, being review'd by Authority, and purg'd of ſuch miſtakes, as in length of time, had crept in by Tranſcribers, or *Printers* faults. And that *this Tranſlation* is moſt pure and incorrupt, as to any thing concerning matter of *Belief*, or differences in *Religion*, is not only the Doctrine of *his Church*; but alſo the Sentiment of many Learned Men of the *Reformation*, who approve *this Verſion*, and prefer it before any other *Latine* one whatſoever. *Beza* in his Preface to the *New-Teſtament*, Anno 1559. blames *Eraſmus* for

for rejecting it. *Paulus Fagius* cries out againſt all that diſallow it, (*Cap. 4. Verſ. Lat. Paraph. Chald.*) *Ludovicus de Dieu*, with admiration, confeſſes it to be moſt *Faithful*, (*in Not. ad Evang. Præf.*) *Cauſabon* prefers it before the *Greeks Text* now in uſe; and acknowledges that it agrees with the *Antient Manuſcripts*, (*in Not. ad Evang. & Act.*) *Grotius* profeſſes to the World, that he highly eſteems it, for that it contains no erroneous Opinions, and is very Learned; (*nulla dogmata inſalubria continet, & multum habet in ſe eruditionis, Præf. Annot. in vet. Teſt.*) And for this reaſon, he refers his *Annotations* generally to *this Tranſlation*, as he declares himſelf. So that, ſeeing *this Verſion* is deliver'd to him with the approbation of his *whole Church*, and is commended by moſt Learned Adverſaries; he thinks he has great reaſon to receive it, and that he may peruſe it, without any danger that can come to him, from any *Corruptions* or *Falſifications*. And becauſe he has not the like aſſurance of the *Engliſh Tranſlation* allowed by *Proteſtants*, or any other made ſince the *Reformation*, by any of that Perſwaſion; but ſees, that there has been almoſt as many different *Tranſlations* made and publiſh'd by theſe, as there had been Men of different Humours, different Spirits, and different Intereſts; whereof none have ever approv'd the *Verſions* of any of the reſt; but cry'd out againſt, and Condemn'd them, of many *Alterations*, *Additions*, *Detractions*, and *Forgeries*; *Bucer*, and the *Oſiandrians* exclaiming againſt *Luther*, *Luther* againſt *Munſter*; *Beza* againſt *Caſtaleo*; *Caſtaleo* againſt *Beza*; *Calvin* againſt *Servetus*; *Illyricus* againſt *Calvin* and *Beza*. Our *Engliſh Miniſters* againſt *Tindal* and his Fellows: And this, not upon the account of ſome overſights, or light miſtakes, or the following of different Copies; but accuſing one another of being *Abſurd* and *ſenſeleſs*, in their *Tranſlations* of *obſcuring* and *perverting* the meaning of the *Holy Ghoſt*, of *Omiſſions* and *Additions*, of *perverting* the Text in eight hundred forty and eight pieces; of *corrupt* and *falſe Tranſlations*; all which in expreſs Terms, has been charg'd by great Abbettors of the *Reformation* againſt a *Bible* yet us'd in *England*, and ordered to be read in all Churches by Queen *Elizabeth*, and to be ſeen in the Abridgement of a Book deliver'd by certain *Miniſters* to King *James*, pag. 11. 12. In Mr. *Burges's Apology*, Sect. 6. Mr. *Broughton's Advertiſement* to the Biſhops. And in Doctor *Reynold's* refuſing before the King at *Hampton-Court*, to ſubſcribe to the *Communion-Book*, becauſe it warranted a *corrupt* and *falſe Tranſlation of the Bible*. For theſe, and ſuch other reaſons, he is commanded not to read any of theſe *Tranſlations*; but only that, which is recommended to him by the *Church*.

XIII. Of the Scripture as a Rule of Faith.

HE *believes it lawful; nay, that it is his obligation to undervalue the* Scripture, *and take from it that* Authority, *which Chriſt gave it. For whereas Chriſt left this to the World, as the* Rule of Faith, *and as a* Sacred Oracle, *from whence all his Followers might be inſtructed in the Precepts of a good life, learn all the* Myſteries *of their* Faith, *and be reſolv'd in all difficult and doubtful Points of* Religion: *He is taught flatly to deny all this; and to believe that the* Scripture *is not capable of deſiding any one point of* Controverſie, *or reconciling the different Sentiments of Men in* Religion: *And thus demeans himſelf towards the* Word of God, *in a manner moſt unbecoming a Chriſtian.*

HE believes it damnable to undervalue the *Scripture*, or take from it the *Authority* given it by Chriſt. He gives it all reſpect due to the *Word of God*; he owns it to be of greateſt *Authority* upon Earth, and that it is capable of leading a Man to all *Truth*, whenſoever it is rightly underſtood. But to any one that *miſ-underſtands* it, and takes it in any other ſenſe, than what was intended by the *Holy Ghoſt*; he believes it to ſuch a one, to be *no Scripture*, *no Word of God*; that to ſuch a one, it is *no Rule of Faith*, nor *Judge of Controverſies*. And that what he thinks to be the *Doctrine* of Chriſt, and *Command* of Heaven, is nothing but his *own Imagination* and the *ſuggeſtion* of the Devil. And ſince, by the experience of ſo many thouſand *Hereſies* ſince our Saviour's time, all pretending to be grounded on *Scripture*, he finds that almoſt every *Text* of the *Bible*, and even thoſe that concern the moſt *Eſſential* and *Fundamental* Points of the *Chriſtian Religion*, may be Interpreted ſeveral ways; and made to ſignifie things *contrary* to one another; and that while thus *contrary* meanings are by ſeveral Perſons drawn from the *ſame Words*; the *Scripture* is altogether *ſilent*, without diſcovering, *which* of all thoſe ſenſes is *that* intended by the *Holy Ghoſt*, and leading to Truth, and which are Erroneous and Antichriſtian: He is taught to believe that the *Scripture alone* can be no *Rule* of *Faith* to any *Private* or *Particular* perſon; not that there is any thing wanting on the *Scripture-ſide*; but becauſe no *private* perſon can be certain, whether amongſt all the *ſeveral* meanings *every Text* is obnoxious to, that which he underſtands it in, is the *Right*, *or no*. And without this *certainty of Truth*, and *ſecurity from Errour*, he knows, there's nothing capable of being a *Rule*.

XIV. Of the Interpretation of Scripture.

HE *believes that* his Church, *which he calls* Catholick, *is above the* Scripture; *and prophanely, allows to her an uncontrollable* authority *of being* Judge *of the* Word of God, *And being fondly abus'd into a distrust of the* Scriptures, *and that he can be certain of nothing, even of the* Fundamentals *of Christianity, from what is deliver'd in them, though they speak never so plainly; he is taught to rely wholly upon* this Church, *and not to believe one word the* Scripture *says, unless his* Church *says it too.*

HE believes, that the *Church* is not above the *Scripture*; but only allows *that Order* between them, as is between the *Judge* and the *Law*. And is no other than what generally every *Private Member* of the *Reformation* challenges to himself, as often as he pretends to *decide* any *doubt* of his own, or his Neighbours in Religion, by *interpreting the Scripture*. Neither is he taught at all to distrust the *Scripture*, or not to relie on it; but only to distrust his *own private Interpretation* of it, and not to rely on his *own Judgement*, in the *Resolution* of any *doubt* concerning *Faith* or *Religion*, though he can produce several *Texts* in favour of his *Opinion*. But in all such cases he is commanded to re-cur to the *Church*; and having learnt from her the sense of all such Texts; how they have been understood by the whole Community of Christians, in all Ages since the Apostles; and what has been their *Receiv'd Doctrine*, in such doubtful and difficult Points; he is oblig'd to submit to this, and never presume on his own *Private Sentiments*, however seemingly grounded on *Reason* and *Scripture*, to Believe or Preach any *New Doctrine opposite* to the *Belief of the Church*; But as he receives from her the *Book*, so also to receive from her the *sense of the Book*: With a Holy Confidence, that she that did not cheat him in delivering a *False Book* for the *True one*, will not cheat him in delivering a *False* and *Erroneous sense* for the *True one*; her *Authority*, which is *sufficient* in the *one*, being *not less* in the *other*: And his own *Private Judgement*, which was *insufficient* in the *one*, that is, in finding out the *True Scripture*, and discerning it from all other Books; being as incapable and in-sufficient in the *other*; that is, in certainly discovering the meaning of the Holy Ghost, and avoiding all other *Heterodox* and *Mistaken Interpretations*.

XV. Of Tradition.

HE *believes the* Scripture *to be* imperfect: *And for the ſupplying of what he thinks* Defective *in it, he admits Humane* Ordinations *and* Traditions *of Men; allowing* equal *Authority to* theſe, *as to the* Scriptures themſelves; *thinking himſelf as much oblig'd to ſubmit to theſe, and believe them with Divine Faith, as he does, whatſoever is written in the* Bible, *and confeſſedly ſpoken by the Author of all Truth, God himſelf. Neither will he admit of any one to be a Member of his Communion, although he undoubtedly believes every Word that's written in the* Scripture; *unleſs he alſo aſſents to theſe* Traditions, *and gives as great credit to them, as to the* Word of God, *although in That there is not the leaſt footſtep of them to be found.*

HE believes the *Scripture* not to be *imperfect*, nor to want Humane *Ordinations*, or *Traditions* of Men, for the ſupplying any defects in it: Neither does he allow the *ſame* Authority to *theſe*, as to the *Word of God*; or give them equal credit; or exact it of others, that deſire to be admitted into the Communion of his Church. He believes no *Divine Faith* ought to be given to any thing, but what is of *Divine Revelation*; and that nothing is to have place in his *Creed*, but what was taught by Chriſt, and his Apoſtles, and has been believ'd and taught in all Ages by the *Church* of God, the Congregation of all True Believers, and has been ſo deliver'd down to him through all Ages. But now, whether that which has been ſo deliver'd down to him, as the Doctrine of Chriſt and his Apoſtles, has been by *Word of Mouth* or *Writing*, is altogether indifferent to him; he being ready to follow, in this point, as in all others, the command of St. *Paul*, that is, To *ſtand faſt, and hold the Traditions he has learn'd, whether by Word, or by Epiſtle*, 2 *Theſſ.* 2. 15. And to look upon any one as *Anathema, That ſhall preach otherwiſe than he has* (thus) *receiv'd*, Gal. 1. 9. So that as he undoubtedly holds the *Scripture* to be the *Word of God*, penn'd by Prophets and Apoſtles, and inſpir'd by the Holy Ghoſt, becauſe in all Ages, from *Moſes* to Chriſt, and from Chriſt to this time, it has been ſo Taught, Preach'd, Believ'd and Deliver'd ſucceſſively by the Faithful; and never ſcruples the leaſt of the truth of it; nor ſticks to aſſent to it, with a ſtedfaſt and *Divine Faith*; altho' they are not, nor have not at any time been able to prove what they have thus taught, and deliver'd with one *Text of Scripture*. In

the like manner, he is ready to receive and believe, all that this *ſame Congregation* has, together with the *Bible*, in all Ages ſucceſſively, without interruption, Taught, Preach'd, Believ'd and Deliver'd *as the Doctrine of Chriſt* and his *Apoſtles*; and aſſent to it with *Divine Faith*; juſt as he does to the *Bible*; and eſteems any one *Anathema*, that ſhall Preach otherwiſe than he has thus receiv'd. And although ſome may ſeriouſly endeavour to convince him, that ſeveral Points of Faith, and other Religious Practices, which he has thus receiv'd and believes, are not the Doctrine of Chriſt, nor Apoſtolical Inſtitutions, but rather Inventions of Men, and Leſſons of Antichriſt, and ſhould produce ſeveral Texts of Scripture for the proving it: He is not any thing ſurpriz'd at it: As well knowing, that he that follows not this Rule, of *Believing all to be of Chriſt, that has been univerſally taught and believ'd as ſuch, by the Church of Chriſt; and of underſtanding the Scripture in the ſame ſenſe, in which it has in all Ages been underſtood by the ſame Church*; may very eaſily frame as many *Creeds* as he pleaſes, and make Chriſt and his Apoſtles ſpeak what ſhall be moſt agreeable to his *Humour*, and ſuit beſt with his *Intereſt*, and find plain proofs for all: And make no more difficulty in producing *Scripture* againſt Chriſt's *Doctrine*, than the *Jews* and the *Devil* did againſt Chriſt's *Perſon*, who never wanted their *Scriptum eſt*; (*It is written*;) when 'twas neceſſary to carry on their deſigns. And if there were any thing in theſe ſort of Arguments, to make him doubt of the truth of any *Point* of Doctrine, thus receiv'd; he thinks it might make him call in queſtion the Truth of the *Scripture*, and the *Bible* it ſelf, as ſoon as any thing elſe. They all ſtanding upon the ſame foundation of the Church's Tradition, which, if it fail in one, leaves no ſecurity in any.

XVI. Of Councils.

HE *believes that the* Faith *of his Church may receive new* Additions *every day: And that he is not only oblig'd to believe what* Chriſt *taught, and his* Apoſtles; *but alſo every Definition or Decree, of any* General Council *aſſembled by the Command of the Pope. So that as often as any thing is iſſued out by the Au-*

HE believes that the *Faith* of his Church can receive *no Additions*; and that he is oblig'd to believe nothing, beſides that which *Chriſt* taught, and his *Apoſtles*; and if any thing contrary to this ſhould be defin'd and commanded to be believ'd, even by Ten thouſand *Councils*, he believes it *damnable* in any one to receive it, and by ſuch Decrees, to make *Additions* to his *Creed*. However, he maintains the Neceſſity and

thority of any of theſe Church-Parliaments, *and order'd to be believ'd; he thinks himſelf under pain of Damnation, immediately bound to receive it; and having added it to his* Creed, *to aſſent to it with as Firm, Stedfaſt and Divine a Faith, as if it had been Commanded by Chriſt himſelf, and Decreed in the Conſiſtory of Heaven. And by this means he never comes to* underſtand *his Religion, or know what he is to* Believe; *but by the continual* Alterations, Additions, Diminutions, Interpretations *of theſe Councils he is preſerv'd in a* neceſſary Confuſion; *and tho' he changes often, yet he fondly thinks himſelf always the ſame.*

and Right of *General Councils* lawfully Aſſembled; whoſe buſineſs it is, not to coin *new Articles* of *Faith*, or deviſe *Freſh Tenets*; but only, as often as any *Point* of Receiv'd Doctrine is impugned or call'd in queſtion; to debate the matter; and examine, what has been the Belief of all Nations (who are there preſent in their Prelates) in that Point. And this being agreed on, to publiſh and make known to the World, which is the *Catholick Doctrine*, left by Chriſt and his Apoſtles; and which the *new-broach'd Error*. And by this means to prevent the loſs of infinite number of Souls, which might otherwiſe be deluded, and carried away after new inventions; not being capable by their own knowledge and abilities, to diſtinguiſh betwixt *Truth* and *Falſhood*, and diſcover the ſubtilties of every crafty *Deceiver*. And in this caſe he believes that he is oblig'd to ſubmit, and receive the Decrees of ſuch a *Council*; the Paſtors and Prelates there preſent, being by Chriſt and his Apoſtles appointed, for the deciſion of ſuch Controverſies. They having the *care* of that *flock* committed to them, *over which the Holy Ghoſt has made them Overſeers, to feed the Church of God*, Acts 20. 28. and to *watch* againſt thoſe Men, who ſhould ariſe *from among themſelves, ſpeaking perverſe things to draw Diſciples after them.* Ib. verſ. 30. And *he* having receiv'd *Command*, as likewiſe the *whole Flock* of Chriſt, *to obey their Prelates, and to be ſubject to them, who watch, and are to render an account for their Souls, Heb.* 13. 17. with an aſſurance, That, *He that heareth them, heareth Chriſt; and he that deſpiſeth them, deſpiſeth Chriſt*, Luk. 10. 16. And withal being taught, that as this way of the *Antients* of the Church, and Prelates meeting, in caſe of any danger threatning their Flock, or any new Doctrine ariſing; was the means inſtituted by *Chriſt*, and practiſed by the *Apoſtles*, in the firſt planting of the Church, for the preventing *Schiſms*, and preſerving *Unity* among the Faithful, and that they ſhould *ſpeak and think the ſame thing, and be perfectly joyn'd together in the ſame mind, and ſame judgment*

judgement, 1 Cor. 1.10. So it ought to be the means in all succeeding Ages, for the preventing *Divisions*, and conserving *Unity* among the *Faithful*. And that therefore, as that Controverlie concerning the *necessity of Circumcision*, (*Act.* c. 15.) arising in the *Apostles* time, was not decided by any *private Person*, nor even by *Paul* and *Barnabas*, who nevertheless, had received the *Holy Ghost*; and one would have thought, might have pretended to the *Spirit*, and a Heavenly *Light*; but by a *General* Meeting of the *Apostles* and *Elders* of the Church at *Jerusalem*, who were *consulted* by *Paul* and *Barnabas* about *this Question*. So *all other Disputes and Difficulties of Religion* arising in *succeding Ages*, ought to be refer'd to the *Successors* of the *Apostles* (whose Charge, Dignity and Office is to continue to the end of the World, tho' they are dead in Person) who are to *consider of the matter*, (*Acts* 15. 6.) as the *Apostles* did; while *all the Multitude keeps silence*, *ver.* 12. without any one *presuming* on any *Learning*, *Gift*, *Virtue*, *Prayers or Inspiration*, to intermeddle in the *Dispute*, or put an end to the *Question*: This being none of their business or obligation, but only with all *Patience* and *Humility* to expect the *Determination* of their *Prelates* and *Elders*, and receive it with the same expressions, as those *Good Christians* did heretofore, who *rejoyced for the consolation*, (*Act.* 15. 31.) And unless this that the *Apostles* did, and their *Obsequious Flock*, be taken as a *Pattern* in all Ages, for the ending such-like difficulties; he believes 'tis impossible that *Believers should stand fast in one Spirit*, *with one Mind*, (*Phil.* 1. 27.) and *be not carried away with divers and strange Doctrines* (*Heb.* 13. 9.)

XVII. Of Infalibility in the Church.

HE *believes that the Pastors and Prelates of his Church are* Infallible, *and that like so many Divine Oracles, or petty Familiar Deities, they are exempt from* Errour, *and cannot deceive. But this, especally when they are met together in a* General Council, *It being a main part of his Faith, That then they are secure from all mistakes; and that it is as impossible for*

HE believes that the Pastors and Prelates of his Church are *Fallible*; that there is none of them, but may fall into Errours, Heresie and Schism, and consequently are subject to mistakes. But that the whole Church can fail, or be deceiv'd in any one Point of Faith, this he believes impossible; knowing it to be built on *better promises*; such as secure her from all *Errour*, and danger of *Prevarication*. Her *Foundation* being laid by Christ, *against which the Gates of Hell shall*

not

them to decline either to the right hand or to the left, in any of their Definitions and Decrees, as it is for God to leave Heaven, and become the Author of lies. Thus fondly believing theſe to be aſſiſted with a neceſſary Infallibility, *like Gods, whom their Ignorance, ill Example, and Debauch'd Lives, to a true Conſiderer, ſcarce ſpeak to be Men. As if God Almighty did ſo blindly throw his Benefits and Graces amongſt his Creatures, that none ſhould have a more powerful aſſiſtance of God's Truth and Infallible Spirit, than thoſe in whom there was leaſt of God to be found.*

not prevail, (Matt. 16. 18.) The *Power* that protects her, being *Chriſt* himſelf; *Behold I am with you all days*, (Matt. 28. 20.) The *Spirit* that *Guides* and *Teaches* her, being the *comforter* of the *Holy Ghoſt*; *who ſhall teach her all things, and ſuggeſt to her all things that* Chriſt *has ſaid to her*, (*Joh.* 14. 26.) The *time* that ſhe is to be thus *protected*, *taught*, and *aſſiſted*, being not only while the *Apoſtles* liv'd, or for the firſt three, four or five hundred years next after; but *for ever*, to the end of the World, *Behold I am with you all days*, (Matt. 28. 20.) *He will give you another Paraclete, that he may abide with you for ever*, (*Joh.* 14. 16.) And the thing, that ſhe is to be thus taught to the end of the World, being *all truth*: *He ſhall teach you all truth*, (*Joh.* 16. 13.) Now being aſſured by theſe *Promiſes*, that the Church of Chriſt ſhall be taught all Truth by the ſpecial aſſiſtance of the *Holy Ghoſt*, to the end of the World; he has Faith to believe, that Chriſt will make his *Words* good; and that his Church ſhall never fail, nor be corrupted with *Antichriſtian* Doctrine, nor be the Miſtreſs of *Errours*; but ſhall be taught all Truth, and ſhall teach all Truth to the conſummation of things; and that *whoſoever hears her*, *hears* Chriſt: *And whoſoever deſpiſeth her*, *deſpiſes* Chriſt; *and ought to be eſteemed as an Heathen or a Publican*, (Matt. 18. 17.) The like aſſiſtance of the *Holy Ghoſt*, he believes to be in all *General Councils*, which is the Church-*repreſentative*: (as the *Parliament* is the *Repreſentative* of the Nation,) by which they are eſpecially protected from all *Errour*, in all Definitions and Declarations in matters of *Faith*. So that what the *Apoſtles* pronounc'd concerning the Reſult of their Council; (*Act.* 15. 28.) *It hath ſeemed good to the Holy Ghoſt, and to Us*; He does not doubt, may be perfix'd, to all the *Determinations* in Point of *Faith*, reſolv'd on, by any *General Council Lawfully* Aſſembled ſince that time, or to be held to the Worlds end. The *Aſſiſtance* being to extend as far as the *Promiſe*. And tho' 'tis poſſible that ſeveral of the *Prelates* and *Paſtors* in ſuch an *Aſſembly*, (as alſo many others in Communion with the Church of Chriſt) ſhould

at

at other times, either through *Pride* or *Ignorance*, prevaricate, make Innovations in Faith, teach Erroneous Doctrines, and endeavour to draw numbers after them; yet he is taught, that this does not at all argue a *Fallibility* in the Church; nor prejudice her *Faith*, but only the *Perſons*, that thus unhappily fall into theſe Errours, and cut themſelves off from being Members of the Myſtical *Body* of Chriſt upon Earth: Whilſt the *Belief* of the Church remains pure and untainted; and experiences the Truth of what St. *Paul* foretold, That *Grievous Wolves ſhall enter in among you, not ſparing the Flock: Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them*, (*Act.* 20. *v.* 29. 30.) which, as it prov'd true even in the *Apoſtles* time by the fall of *Nicholas* and his followers, as alſo of ſeveral others: So it has been verified in all Ages ſince, by turbulent and preſuming Spirits, broaching new Doctrines, and making *Separations* and *Schiſms*: But this without caſting any more aſperſion on the Church or Congregation of the *Faithful*, than the fall of *Judas* did on the *Apoſtles*; or the Rebellion of *Lucifer* on the Hierarchy of *Angels*; which was no more than that ſuch wicked and preſuming Spirits, *went out* from amongſt them, and were *expell'd* their Communion, as unworthy. Neither does it reflect at all on the Churches *Authority*, or make the truth of her Doctrine queſtionable to him; that many of her Eminent Members, Doctors, Prelates and Leading Men, have been, or are great enormous Sinners, infamous for their *Pride*, *covetouſneſs*, or other *Vices*, whatſoever: The *Promiſes* of God's *continual and un-interrupted aſſiſtance* to his Church, being not to be fruſtrated by the wickedneſs of ſuch particular Men, tho' in great Dignities. Theſe *Promiſes* being made ſurer to her, than ever the *Jewiſh* Church: Which nevertheleſs ſtood firm in her *Authority*, and the *Delivery of Truth*, notwithſtanding the frequent *Idolatry* of the People, *Nadab* and *Abihu*'s (Conſecrated Prieſts) offering *ſtrange Fire*: *Corah*, *Dathan* and *Abiram*'s making a great *Schiſm*, and the ſins of *Moſes* and *Aaron*, and other High-Prieſts in all her ſucceeding Ages. Nay, tho' all things touching Religion and Virtue, were in a manner run to decay, in our Saviour's time, both in Prieſts and People; yet did he maintain the *Authority* of the *Jewiſh* Church; and commanded all to be Obedient, and ſubmit to thoſe who had the ſuperiority; without calling in queſtion their Authority, or doubting of the reaſonableneſs of their Commands. *The Scribes and Phariſees*, (ſays he, *Matt.* 23. 2.) *ſit in* Moſes's *Chair: All therefore, whatſoever they bid you obſerve, that obſerve and do: But do ye not after their works.* If therefore God's *ſpecial aſſiſtance*, was never wanting to the Church of the *Jews*, ſo as to let it fail in the *Truth* of its *Doctrine*, or its *Authority*; notwithſtanding the Pride, Covetouſneſs, Cruelty, Impiety, Idolatry, of many of her *Levites*, *Elders*, *Prieſts* and *High-*

High-Prieſts. Why ſhould not he believe the ſame of the Church of Chriſt, which, (as St. *Paul* ſays) *is built on better promiſes:* and that it remains entire in the *Truth* of her *Doctrine*, and her *Authority*, notwithſtanding the viciouſneſs of many of her *Governours*. Eſpecially, ſince he's in a manner confident, that there has been nothing ſo infamous acted by any *Prieſts*, *Prelates*, *Popes* or others, ſince Chriſt's time, but what may be follow'd; Nay, was out-done by the *Prieſts* of the *Jews*.

XVIII. Of the POPE.

HE *believes the* Pope *to be his* great God, *and to be far above all the* Angels. *That Chriſt is no longer* Head *of the* Church, *but that this* Holy Father *hath taken his place; and that whatſoever he Orders, Decrees or Commands, is to be received by his* Flock, *with the ſame reſpect, ſubmiſſion and awe, as if Chriſt had ſpoken it by his own mouth. For that his* Holineſs (*having once receiv'd the* Triple-Crown *on his Head,*) *is now no more to be look'd upon as* Man, *but as* Chriſt's Vicar, *whoſe Office it is to Conſtitute and Ordain ſuch things as Chriſt forgot, when he was upon Earth, not throughly conſidering, what would be the Exigencies of his* Flock *in future Ages. And for this intent, he is aſſiſted with a certain* Myſterious Infallibility; *ſuch as hides it ſelf, when he is upon his own* Private Concerns, *expoſes him to all the Deſigns, Cheats,*

HE believes the *Pope* to be none of his God, neither *Great* nor *Little*; That he is not above the *Angels*, but only a *Man*. He believes that *Chriſt*, as he is *ſupreme Maſter*, *Governour* and *Lord* of all created things, ſo alſo of his Church, of which he acknowledges him to be the *Founder* and *Head*. But as notwithſtanding this *Lordſhip* and *Headſhip* of Chriſt over all things, every *Father* of a *Family* owns himſelf to be *Maſter* of it under Chriſt; every petty *Commander* of a Ship, ſtiles himſelf *Maſter of it under God*; and every Prince, King, and Emperour is confeſs'd *ſupreme Lord and Governour* of his Dominions *under God:* So alſo, he believes, that there is a *Paſtor*, *Governour* and *Head* of *Chriſt's Church* under *Chriſt*, to wit, the *Pope* or *Biſhop* of *Rome*, who is the Succeſſor of St. *Peter*, to whom Chriſt committed the care of his *Flock*; and who hath been follow'd now by a *viſible Succeſſion* of above 250 Biſhops acknowledg'd as ſuch in all Ages, by the Chriſtian World. And now believing the *Pope* to enjoy this Dignity, he looks upon himſelf oblig'd to ſhew him

Malice, and Machinations of his Enemies, and lets him be as easily over-seen, as imprudent, as silly as his Neighbours. But when he comes into his Chair, *to hear any* Publick Business, *then it begins to appear, and protects him from all* Mistakes *and* Errors; *and he becomes immediately full of the* Holy Ghost, *though he had the Devil and all of Wickedness in him just before.*

that Respect, Submission and Obedience, which is due to his place; a thing which no body can in reason or conscience deny to any one in *Rule*, or that has any *Superiority*. Neither does he doubt but God assists those who have this *charge*, with a *particular helping Grace*, such as has a special respect to the *Office* and *Function*, more than to the *Person*. Such was given to all the *Prophets*, when they were sent to preach: Such to *Moses*, when he was *made God* to *Pharaoh*, *Exod.* 7. 1. Such to the *seventy Elders*, when God *taking of the Spirit of* Moses, *gave it unto them*, and constituted them *Judges*. Such to *Caiphas*, who to council, propheſied of the Death of Christ, which St. *John* ascrib'd not to his *Person*, but to his *Office* of *High-Priest*, Job 11. 51. *And this spake he not of himself, but being High-Priest that year, he Propheſied, that* Jesus *should die for that Nation.* By priviledge of his *Office*, uttering a *Truth*, which he himself never meant. With such like *helping Grace*, he doubts not, but God generally assists the *Pastors* of the *New-Law*, and more especially the *High-Priest*; for the *Good* of the whole *Flock*. And therefore, tho' he were as wicked as *Caiphas*, yet he is ready to tender him all *respect* due to his Function, and obey him in every thing concerning the *Exercise* of his *charge*, not for any consideration of his *Person*, but meerly for the *Office* he bears: It being the Duty of a *good Son* to *Obey* his *Father*, and of a *Loyal* Subject *his King*, and never to question their *Authority*, or dis-respect them in their *Office*, tho' for some particular Vices, they may have little respect for their *persons*. In this manner is he ready to behave himself towards his *chief Pastor*, with all Reverence and Submission, never scrupling to receive his *Decrees*, and *Definitions*, such as are issued forth by his *Authority*, with all their due circumstances, and according to the Law, in the concern of the whole *Flock*. And this, whether he has the assistance of a *Divine Infallibilty*, or no: Which, tho' some allow him, without being in a *General Council*, yet he is satisfied, 'tis only their *Opinion*, and not their *Faith*, there being no Obligation from the *Church*, of assenting to any such Doctrine. And therefore, as in any civil Government, the Sentence of the *Supreme Judge* or *Highest Tribunal*, is to be *Obey*'d, tho' there be no assurance of *Infallibility*, or *Divine Protection* from Errour or Mistake: So is he taught, should be done to the Orders of the *Supreme Pastors*, whether he be *Infallible* or no.

XIX. Of

XIX. Of Diſpenſations.

HE *believes, that the* Pope *has Authority to* diſpenſe *with the Laws of God; and abſolve any one from the obligation of keeping the Commandments. So that, if he has but his* Holy Fathers *leave, he may confidently* Diſſemble, Lie, *and* Forſwear *himſelf in all whatſoever he pleaſes, and never be in danger of being call'd to an account at the* laſt day; *eſpecially if his* Lying *and* Forſwearing *was for the common good of the* Church: *there being then a* ſure Reward *prepar'd for him in Heaven, as a recompence of his good Intentions and Heroick Atchievements. And if at any time he ſhould chance to be catch'd in the management of any of theſe Publick and* Church-concerns, *and being obnoxious to* Penal *Laws, ſhould have Sentence of Death paſs'd on him; he has liberty at his laſt hour on the* Scaffold *or* Ladder, *to make a Publick Deteſtation of all ſuch Crimes, to make Proteſtations of his* Innocence; *to call God to witneſs, that he dies unjuſtly; and that as he is immediately to appear before the Supreme* Judge, *he knows no more of any ſuch deſigns, and*

HE believes, That the *Pope* has no Authority to *diſpenſe* with the *Law* of God; and that there's no *Power* upon Earth can *abſolve* any one from the Obligation of keeping the Commandments; or give leave to *Lie* or *Forſwear*; or make, that the breaking of any the *leaſt* Divine Precept, ſhall not be accountable for at the day of Judgement. He is taught by his *Church* in all Books of Direction, in all Catechiſms, in all Sermons, that every *Lie* is a Sin; that to call God to witneſs to an *Untruth damnable*; that it ought not be done to ſave the whole World; that whoſoever does it, either for his own *Perſonal* account, or for the Intereſt of *Church* or *Pope*, or whatſoever elſe, muſt of neceſſity anſwer for it at the laſt day, and expect his portion with the Devil and his Angels, if un-repented: And that no one can give leave for *Lying*, *Perjury*, or committing any Sin; or even pretend to it, unleſs it be the Devil himſelf, or ſome deviliſh *Miniſters* of his, ſuch as he deteſts in his heart, and utterly abominates. And in conſequence to this he believes, That whoſoever at the hour of his death denies any Crime, of which he is guilty, and proteſts himſelf to be innocent, when he is not ſo; can have no hope of Mercy: but departing out of this World, an enemy to God, and the Truth, ſhall infallibly be receiv'd as ſuch in the next; and dying with a *Lie* in his mouth, can

is as clear from the guilt of them as the Child unborn. And this, tho' the Evidence *againſt him be as clear as noon-day, tho' the* Jury *be never ſo* Impartial, *and the* Judge *never ſo* Conſcientious. *For that he having taken the* Sacrament *and* Oath of Secreſie, *and receiv'd* Abſolution, *or a* Diſpenſation *from the* Pope, *may then* Lie, Swear, Forſwear, *and* Proteſt *all that he pleaſes without ſcruple, with a good Conſcience, Chriſtian-like, Holily and Canonically.*

expect no reward, but from the Father of Lies. And this, whatſoever his Crime was, whether incurr'd by an undertaking for *Mother-Church*, or no; and whatſoever his Pretences for the denial of the Truth were, whether *Abſolutions*, *Diſpenſations*, the *Sacrament*, or *Oath of Secreſie*, or whatſoever elſe: nothing of theſe being capable of excuſing him in *Lies* or *Perjury*, or making them to be *Innocent*, and not diſpleaſing to God. Nor indeed did he ever hear of theſe ſo much talk'd on, *Diſpenſations* and *Abſolutions*, from any Prieſts of his *Church*, either in Sermons or Confeſſions; he never read of them in his Books & Catechiſms; he never ſaw the Practice of them in any of his *Communion*; it having been their Cuſtom, ever ſince *Oaths* were firſt devis'd againſt them, rather to ſuffer the loſs of their Goods, Baniſhments, Impriſonments, Torments, and Death it ſelf, than *Forſwear* themſelves, or proteſt the leaſt Untruth. And 'tis not out of the memory of Man, that ſeveral might have ſaved their Eſtates, and Lives too, would they have ſubſcrib'd to, and own'd but *one Lie*, and yet refus'd it; chuſing rather to die Infamouſly, than prejudice their Conſcience with an *Untruth*. So that it ſeems a great Myſtery to him, that thoſe of his Profeſſion, ſhould have Leave and *Diſpenſations* to Lie and Forſwear themſelves at pleaſure, and yet that they ſhould need nothing elſe but *Lying* and *Perjury*, for the quiet enjoyment of their Eſtates, for the ſaving their Lives, for the obtaining Places of higheſt Command, and greateſt Dignity; ſuch as would be extraordinarily advantagious for their Cauſe, and the intereſt of their Church. And yet that they ſhould generally chuſe rather to forego all theſe ſo conſiderable Conveniences, than once *Lie* or *Forſwear* themſelves. And is it not another great Myſtery, that theſe *Diſpenſations* for Lying and Swearing ſhould be according to the *Receiv'd Doctrine* of his *Church*; and yet that he, or any of his Communion, were never inſtructed nor inform'd of any ſuch Diabolical Point? nay, had never come to the knowledge of it, had it not been for the Information receiv'd from ſome Zealous Adverſaries, ſuch as relate either meerly *upon Truſt*, or elſe ſuch as have receiv'd a *Diſpenſation* of Lying from the Devil, that they might charge the like Doctrine on the Church of *Rome*, and the *Pope*.

XX. Of the Depoſing Power.

HE *believes, that the* Pope *has Authority to* diſpence *with his* Allegiance *to his* Prince; *and that he needs no longer be a* Loyal *Subject, and maintain the Rights, Priviledges and Authority of his* King, *than the* Pope *will give him leave. And that if this* Mighty Father *think fit to thunder out an* Excommunication *againſt him, then he ſhall be deem'd the beſt Subject, and Moſt Chriſtian, that can firſt ſhed his Prince's Blood, and make him a* Sacrifice *to* Rome; *and he's but ill rewarded for his pains, who, after ſo Glorious an Atchievement, has not his Name plac'd in the Kalendar, and he Canoniz'd for a Saint. So that there can be no greater Danger to a King, than to have* Popiſh *Subjects, he holding his Life amongſt them, only at the* Pope's *pleaſure.*

'TIS no part of his *Faith* to believe, that the *Pope* has *Authority* to diſpenſe with his *Allegiance* to his Sovereign, or that he can *Depoſe Princes* upon any account whatſoever; giving leave to their Subjects to take up Arms againſt them, and endeavour their ruin. He knows that *Depoſing* and *King-killing* Power has been maintain'd by ſome *Canoniſts*, and *Divines* of his *Church*, and that it is in their *Opinion* lawful, and annex'd to the Papal Chair. He knows likewiſe that ſome *Popes* have endeavor'd to act according to *this* Power. But that this Doctrine, appertains to the *Faith* of his *Church*, and is to be believ'd by all of that *Communion*, is a malicious *Calumny*, a down-right *Falſity*. And for the truth of this, it ſeems to him a ſufficient Argument, that for the few Authors that are Abettors of this Doctrine, there are of his Communion three times the number, that publickly diſown all ſuch *Authority*; beſides ſeveral *Univerſities*, and *whole Bodies* that have ſolemnly condemn'd it; without being in the leaſt ſuſpected of their *Religion*, or of denying any Article of their *Faith*. Thoſe other Authors therefore Publiſh their own *Opinions* in their Books, and thoſe *Popes* acted according to what they judg'd lawful; and all this amounts to no more, than that this Doctrine has been, or is an *Opinion* amongſt ſome of his Church; but to raiſe it to an Article of *Faith* upon theſe grounds, is impoſſible. Let his *Church* therefore anſwer for no more, than what ſhe delivers for *Faith*; let *Prelates* anſwer for their *Actions*, and *Authors* for their own *Opinions*; otherwiſe more *Churches* muſt be charg'd with *Depoſing* and *King-killing* Doctrine, beſides that of *Rome*:

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The *Univerſity* of *Oxford* having found other Authors of *Pernicious Books, and Damnable Doctrines, deſtructive to the Sacred Perſons of Princes, their State and Government*, beſides *Jeſuits*, as may be ſeen in their *Decree*, publiſh'd in the *London Gazette*, *July* 26. 1683. In which they condemn'd twenty ſeven *falſe, impious, ſeditious Propoſitions, fitted to ſtir up Tumults, overthrow States, and Kingdoms, to lead to Rebellion, Murder of Princes, and Atheiſm it ſelf.* Of which number only three or four were aſcrib'd to the *Jeſuits*: the reſt having men of *another Communion* for their *Fathers*. And this Doctrine was not firſt condemn'd by *Oxford*; What they did here in in the Year 1683. having been ſolemnly done in *Paris* in 1626. Where the whole Colledge of *Sorbon*, gave Sentence againſt this Propoſition of *Sanctarellus*; (viz.) *That the Pope, for Hereſie and Schiſm, might depoſe Princes, and exempt the Subjects from their Obedience*; the like was done by the *Univerſities* of *Caen*, *Rhemes*, *Poictoirs*, *Valence*, *Bourdeaux*, *Bourges*, and the Condemnation ſubſcrib'd by the *Jeſuits*. And *Mariana*'s Book was committed publickly to the flames, by a *Provincial Council* of his own *Order*, for the diſcourſing the Point of *King-killing* Doctrine *problematically*. Why therefore ſhould this *diſtoyal* Doctrine be laid to his *Church*, when-as it has been writ againſt by ſeveral hundred ſingle Authors in her *Communion*, and diſown'd, and ſolemnly condemn'd by ſo many famous *Univerſities*? And why ſhould the *Actions* of ſome *few Popes*, with the *Private Opinions* of ſome *Speculative Doctors*, be ſo often and vehemently urg'd for the juſt charging this Doctrine upon the Faith of the *Church of Rome*; which, to a Serious, Impartial Conſiderer, are only meer Fallacies, capable of Libelling all *Societies* in the World, of overthrowing all States and Kingdoms and only fit Arguments for Knaves to cheat Fools withal. There Being no Government in the World which might not be eaſily proved *Tyrannical*; No *Religion*, *Perſwaſion*, or *Society*, which might not plauſibly be indicted of *Atheiſm*; If the Actions, Pretences, Claims, and Endeavour of ſome few of their *Governours*, and *Leading Men*; the Opinions, Writings, Phanſies of ſome *Authors*, be allow'd as *ſufficient Evidence*, for the bringing in the Verdict of *Guilty* upon the whole. When *Malice* therefore and *Envy* have done their worſt in this point, to render the *Papiſts* bloody and barbarous to the World; yet 'tis certain, after all, that *Popiſh Princes* ſit as ſafe in their Thrones, enjoy as much Peace and Security, as any *other Princes* whatſoever; And that the *Papiſts* in *England* can give as good proofs of their Loyalty, as the beſt of thoſe that clamour ſo loud againſt them. They can bid defyance to their Adverſaries, to ſhew any one Perſon of Honour and Eſtate amongſt them, or even four of any condition whatſoever, that bore Arms againſt *Charles* the Firſt, during the whole time of his Troubles. They can make good, that there was ſcarce

any

any amongſt them, that did not aſſiſt his *Majeſty* either with Perſon or Purſe, or both. And they can ſay, that *Charles* the Firſt was murder'd in cold blood by his *Proteſtant* Subjects, after many hundred *Papiſts* had loſt their Lives for the preventing that Butchery, and that *Charles* the Second, being purſued by the *ſame Subjects* for his Life, ſav'd it amongſt the *Papiſts*.

XXI. Of Communion in one kind.

HE *believes, that he is no longer oblig'd to obey* Chriſt's Commands, *than his* Church *will give him leave. And that therefore, tho' Chriſt inſtituted the* Sacrament *under* both kinds, *and commanded it to be receiv'd* ſo *by all; yet he thinks it is not neceſſary, for any to do ſo now, but* Prieſts; *becauſe his Church, forſooth, hath forbidden the Cup to the Laity; And put a ſtop to the Precept of Chriſt, who ſaid*, Drink ye all of this, (*Mat.*26.) *In ſubmiſſion to which Church-Prohibition, all the poor people of his Communion contentedly reſt, while they ſee themſelves defrauded of great part of that benefit, which Chriſt left them, as his Laſt Will and Teſtament: for the comfort of their poor Souls, and the Remedy of their Infirmities.*

HE believes, that he is oblig'd to obey all the commands of Chriſt: and that neither his *Church*, nor any other *Power* upon Earth can limit, alter, or annul any precept of *Divine Inſtitution*, contrary to the intention of the *Law-giver*. Neither is the *Denial of the Cup to the Laity*, a practiſe any ways *oppoſite* to this his *Belief*: He being taught, that tho' Chriſt inſtituted the *bleſſed Sacrament* under both kinds, and ſo deliver'd it to his *Apoſtles*, who only were then preſent, and whom he had made *Prieſts* juſt before; yet he gave *no command*, that it ſhould be ſo receiv'd by all the *faithful*: But left this *indifferent*, as is evident from his own words, where he attributes the obtaining life everlaſting (the end of the Inſtitution) ſometimes to the receiving under both kinds, ſometimes under *one*: as when he ſays, *If any Man eat of this Bread, he ſhall live for ever. He that eats Me, even he ſhall live by me. He that eats of this bread ſhall live for ever*, (John 6. v. 51, 57, 58.) And a *curious* Reader may find as many Texts for thus *Receiving* under *one kind*, as for the *other*. And St. *Auguſtine* was ſo far of this Opinion, that he ſays, that Chriſt himſelf adminiſtred the *Sacrament* to ſome of his Diſciples, under *one kind* only, *viz.* to thoſe two going to *Emaus*, (*Luk.*

(*Luk. c. laſt*, 30.) And that the Apoſtles afterwards did often practiſe the like, when they aſſembled, to *break bread*, (*Acts* 2. &c.) Which places *He* and other *Fathers* explicate of the *Sacrament*, (*Aug. l.* 49. *de Conſ. Evang.*) And that this was the Cuſtom of the *Primitive* Chriſtians, to give it under *one* kind, to *Children*, to the *Sick*, and that men on a *Journey* us'd ſo to carry it with them, is atteſted by all antient Writers, and modern Hiſtorians, Nay, he finds, that this was the practice of the *Church*, to Communicate under *one* kind only, or elſe under *both*, as every one thought good, eſpecially in all *Private Communions*, for the firſt four hundred years after Chriſt: and that the firſt Precept of *Receiving under both kinds*, was given to the Faithful by *Pope Leo* I. in the year 443. and Confirm'd by *Pope Gelaſius* in 490. not for the correcting any *Abuſe*, that had crept into the *Church*, but for the diſcovering the *Manichees*, (who being of opinion, that Chriſt had no true Blood, and that *Wine* was the *Gall* of the Devil,) us'd to lurk among the *Chriſtians*, and receiving under the form of *Bread only*, as the reſt did, remain'd un-diſtinguiſh'd, till by this Obligation of all Receiving the *Cup*, (which they judg'd unlawful and abominable) they were all detected. And, now, if a thing (till that time *Indifferent*,) was for theſe Motives determin'd by an *Eccleſiaſtical Precept*, and ſo obſerv'd for many hundred years, without ſcruple or queſtioning the *Authority*; why ſhould he doubt to ſubmit to the ſame *Authority*; when (upon different Motives and Circumſtances,) they Iſſue forth another *Precept*. Few doubt of this, in the matter of *Eating ſtrangled Meats and Blood*; which, tho' forbid by the Apoſtles, (*Acts* 15.) and ſo unlawful, is now by another Order, and upon other circumſtances, become a thing *Indifferent*, and like other things. And why then ſhould he ſcruple in this, eſpecially ſince there's no *Injury* done, nor he defrauded of any thing. For believing the *Real Preſence* of Chriſt in the *Sacrament*, he conſequently believes *whole* and living *Jeſus* to be *entirely* contain'd under *either Species*: And that (receiving under *one* kind,) he is truly partaker of the *whole Sacrament*, and not depriv'd of either the *Body or Blood* of Chriſt.

XXII. Of the MASS.

HE *believes, an* inſufficiency *in the* Sacrifice *made by* Chriſt *upon the* Croſs: *And that his* Death *will little avail us in order to our Redemption, unleſs we, by daily* Sacrificing *him to*

HE believes that the *Sacrifice* made by Chriſt upon the *Croſs* was altogether *ſufficient*: That by It he Sav'd and Redeem'd us, paying the Debt of ſin, and ſatisfying the Infinite *Juſtice* of his Father: That by It he procur'd *means* for our Salvation,

his Father, perfect what he began. And therefore little taking notice of St. Paul's *words to the* Hebrews, (Chap. 10. 14.) *where he ſays, that Chriſt our High-Prieſt* by one Oblation hath perfected for ever, them that are ſanctified: *He thinks he ſhall never be ſanctified, but by the* Offering *made by his* Maſs-Prieſts *upon their Altars, when they ſay* Maſs; *and thus wholly relying upon this* Superſtition; (*an invention of ſome crafty* Pope *for the deceiving* Widows *and* Credulous *Women*;) *he is taught to neglect the* Paſſion *of Chriſt, and to put no hopes in his* Merits, *and the work of our* Redemption.

Salvation; which *means* are *Faith* and *Good Works*, and moſt honourable to God, is the *Offering a Sacrifice*. And as Chriſt's *Worſhipping* of God, Chriſt's *Faſting*, Chriſt's *Praying* and *ſuffering* for us, does not hinder or evacuate our *Worſhipping* of God, our *Faſting*, our *Suffering*, our *Praying*, for our ſelves. So neither did his *Sacrifice* hinder or evacuate all *Sacrifices* for ever. But as he inſtituted Faſting, Praying, and ſuffering for his Followers, that by ſo doing, they might apply what he did, to themſelves; ſo alſo he inſtituted a *Sacrifice*; that by It they might apply the merits of *his Sacrifice*, and make it beneficial to their Souls. So that though he firmly believes, that Chriſt offered *Sacrifice* for our Redemption, and *by one only Offering*, (ſpoken of by St. *Paul*) perfected by way of *Redemption* the *Sanctification* of all thoſe that are Sanctified: Yet he alſo believes, that to receive the benefit of this *Offering*, we muſt alſo do *our parts*, by our *Good Works* concurring with Chriſt, ſo becoming *Labourers together with God*, 1 Cor. 3. 9. and in ſome manner *purifying our own ſelves*, 1 Joh. 3. 3. and therefore not omit the *beſt* of all Works, which is *Sacrifice*, proper to none but *God*: Which our Saviour *Jeſus Chriſt* inſtituted at his laſt Supper, when leaving unto us his *Body* and *Blood* under two diſtinct Species of *Bread* and *Wine*, he bequeath'd as a *Legacy* to his Apoſtles, not only a *Sacrament*, but alſo a *Sacrifice*: A *Commemorative Sacrifice*, lively Repreſenting in an *unbloody* manner, the *bloody Sacrifice*, which was offered for us upon the *Croſs*; and by a diſtinction of the Symbols, diſtinctly *ſhewing his death* (Chriſt's) *until he come*. This he gave in charge to his *Apoſtles*, as to the firſt and Chief *Prieſts* of the *New Teſtament*, and to their Succeſſors to Offer; commanding them to do the ſame thing he had there done at his *laſt Supper*, in commemoration of him. And this is the *Oblation*, or *Sacrifice* of the *Maſs*, which has been obſerv'd perform'd, frequented by the Faithful in all Ages, atteſted by the General Conſent of antient *Canons*, univerſal *Tradition*, *Councils*, and the practice

of the whole *Church*, mention'd and allow'd of by all the Fathers *Greek* and *Latine*; and never call'd into queſtion but of late Years; being that *Pure Offering* which *Malachy*, (Prophecying of Chriſt) foretold ſhould *be offer'd among the Gentiles in every place*, Mal. 1.11. as it is uuderſtood by ſeveral Fathers, and particularly, S. *Cypr.* l. 1. c. 18. *adverſ. Jud.* S. *Jerom*, S. *Theodoret*, S. *Cyril*, in their Commentaries upon this Text: S. *Auguſtine*, l. 18. c. 15. *de Civit.* S. *Chryſoſt. in Pſal.* 95. and others.

XXIII. Of Purgatory.

HE *believes*, (*contrary to all* Reaſon,) *the* Word *of* God, *and all* Antiquity, *that (beſides* Heaven *and* Hell,) *there is a third Place, which his* Church *is pleas'd to call* Purgatory; *a Place intended purely for thoſe of his Communion, where they may eaſily have admittance after this life, without danger of falling into* Hell; *For, that though* Hell *was deſigned firſt, for the puniſhment of Sinners; yet (that now, ſince the bleſſed diſcovery of* Purgatory,) Hell *may eaſily be skip'd over; and an Eternal Damnation avoided, for an exchange of ſome* ſhort Penalty *undergone in this* Pope's Priſon; *where he never need fear to be detain'd long; for that, if he has but a friend left behind him, that will but ſay a few* Hail-Maries *for his ſoul, or in his* Teſtament *did but remember to order a ſmall ſum to be preſented to ſome* Maſs-Prieſt; *he never need doubt of being ſoon*

HE believes it damnable to admit of any thing for *Faith*, that is contrary to *Reaſon*, the *Word of God*, and all *Antiquity*: And that the Being of a *Third Place*, (call'd *Purgatory*,) is ſo far from being contrary to all, or any of theſe, that it is atteſted, confirm'd and eſtabliſh'd by them all. 'Tis expreſly in the 2d. *of the Machabees*, c. 12. where Mony was ſent to *Hieruſalem*, that *Sacrifices* might be offered for the ſlain: And 'tis recommended as a *Holy Cogitation to Pray for the Dead*. Now though theſe *Books* are not thought Canonical by ſome, yet St. *Auguſtine* held them as *ſuch*, and ſays they are ſo received by the *Church*, (*l.* 18. *de Civit.*) But whether ſo, or no: One thing is allow'd by all, *viz.* That they contain nothing contrary to *Faith*, and that they were cited by the *Antient Fathers*, for the Confutation of Errors, forming of good Manners, and the explication of the Chriſtian Doctrine: Thus were they us'd by *Origen* for Condemnation of the *Valentinan Hereticks*, (*Orig. in cap.* 5. *Ep. ad Rom.*) thus by St. *Cyprian*, (*Lib. de Exhor. Mart. c.* 11.) thus by

Releas'd; *For that a* Golden Key *will as infallibly open the Gates of* Purgatory, *as of any other* Priſon *whatſoever.*

by *Euſeb. Cæſarienſis,*) *Lib. Prapar. Evang.* 11. *c.* 15.) thus by St. *Greg. Naz. Ambroſ.* &c. And he is in a manner certain, that theſe *Books* would never have been put to *this Uſe* by theſe Holy and Learned Fathers; they would never with ſuch confidence have produc'd their *Authority*, nor would they have been read by the *Church* in thoſe *Golden* times, had this Doctrine of a *Third Place*, (and of *Prayers for the Dead*, which they maintain,) been any *Idle Superſtition*, a meer *Dream*, contrary to *Reaſon*, the *Word* of *God*, and *Antiquity*; or had it been any *Error* at all. The being alſo of a *Third Place* is plainly intimated by our *Saviour*, (*Matth.* 12. 32.) where he ſays, *Whoſoever ſpeaks againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, neither in the World to come.* By which words *Chriſt* evidently ſuppoſes, that (though *theſe* ſhall not) yet ſome ſins are forgiven in the *World to come*: Which ſince it cannot be in *Heaven*, where no *ſin* enters; nor in *Hell*, whence there is no Redemption; it muſt neceſſarily be ſome *Middle-ſtate*: And in this ſenſe it was underſtood by St. *Auguſtine* nigh twelve hundred Years ago, as is manifeſt in his Works. (*Civ. Dei. l.* 21. *c.* 13, & 24. *& lib.* 6. *cont. Julian. c.* 15.) ſo alſo by St. *Gregory the Great*, (*L.* 4. *Dial. c.* 39.) ſo by St. *Bernard* againſt the Hereticks of his time. In the ſame manner does St. *Auguſtine* underſtand thoſe words of St. *Paul*, (1 *Cor.* 3. 15.) *He himſelf ſhall be ſaved: yet ſo as by fire.* Where he thinks him to ſpeak of a *purging fire*, (*Aug. in Pſal.* 37.) So the ſame *Father* underſtands that *Priſon* of which St. *Peter* ſpeaks, (1 *Pet.* 3. 19.) to be ſome place of *Temporal Chaſtiſement*, (*Aug. Ep.* 99.) And if this great *Doctor* of the Church in thoſe Purer times, found ſo often in the Bible, *a Place of Pains, after this Life*, from whence there was *Releaſe*; how can any one ſay, without great preſumption, that the Being of a *Third Place*, is contrary to the *Word* of *God*? Neither can the *Antiquity* of this Doctrine be more juſtly call'd in queſtion, of which is found ſo early mention, not only by this Holy Father; but even by others his Predeceſſors, the Diſciples of the Apoſtles, and the beſt *Witneſſes* of their Doctrine, (*Dionyſ. l. de Eccl. Hier. c.* 7. *In Acta SS. Perper. & Felicit.* mention'd and approv'd by S. *Aug. l.* 1. *de Anima & ejus Orig. c.* 10. *l.* 3. *c.* 9. *& l.* 4. *c.* 18. *Tertul. l. de Cor. Mil. c.* 3. *Cypr. Ep.* 66. *ad Cler. Arnob. l.* 4. *cont. Gen.* pag. ult.) and many others quoted at length by the Learned *Natalis Alexand. Tom.* 9. *Hiſt. Eccl. diſſert.* 41.) And as for the *Reaſon* of this *Tenet*, he is bound to think it does not want it, ſince he finds it abetted by ſuch Virtuous, Learned and Conſidering Men, whom he dares not reckon *Fools*; never hearing, that theſe us'd to *Believe*, but upon very good Grounds and ſub-

ſtantial Reaſons. And he thinks he is able to give ſome himſelf, by what he has learn'd from the *Scriptures*, and theſe *Fathers*. For having been taught by theſe; *Firſt*, That when a ſinner is reconcil'd to God, though the *Eternal Puniſhment* due to his ſins, is always remitted, yet there ſometimes remains a *Temporal Penalty* to be undergone. As in the caſe of the *Iſraelites*, (*Num.* 14.) who by *Moſes*'s Prayers obtain'd Pardon for their *Murmuring*, and yet were excluded the *Land of Canaan*. As in the Caſe of *David*, (2 *Sam.* 12.) who was puniſh'd in the loſs of his *Child*, after his *ſin* was *forgiven*. *Secondly*, That there are ſome ſins, which of their own nature are *Light and Venial*, ſuch as *cool* the fervour of *Charity*, but do not *extinguiſh* it, from which even *Holy* Men are not exempt, and of which it is ſaid, that the *Juſt Man falls ſeven times*, (*Auguſtin. Enchir. c.* 70. *& lib. Quæſt, Oct. tr.* 9. 26.) *Thirdly*, That to all ſins, whether great or ſmall, ſome *Penalty* is due to the *Juſtice* of God; who as he has *Mercy* to forgive, has alſo *Juſtice* to puniſh: ſo that as St. *Auguſtin* ſays, (in *Enarr. in Pſal.* 50. *Whoſoever ſeeks to God for mercy, muſt remember that he is juſt, and that his ſin ſhall not paſs unpuniſhed*. *Fourthly*, That generally ſpeaking, few Men depart out of this life, but either with the guilt of ſome light offences and *venial ſins*, or elſe obnoxious to ſome *Temporal Puniſhment* due to former ſins forgiven. From theſe Heads, Diſcourſe leads him immediately to the *Neceſſity* of ſome *Third Place*. For ſince the *Infinite Goodneſs* of God can admit nothing into Heaven, which is not *clean*, and pure from all ſin both *great and ſmall*: And his *Infinite Juſtice* can permit none to receive the *Reward* of *Bliſs*, who as yet are not out of *debt*, but have ſomething in *Juſtice* to *ſuffer*: There muſt of neceſſity be ſome *Place or State*, where Souls, departing this life, pardon'd as to the *Eternal Guilt or Pain*, yet obnoxious to ſome *Temporal Penalty*, or with the guilt of ſome *venial faults*, are *Purg'd and Purify'd* before their Admittance into *Heaven*. And this is what he is taught concerning *Purgatory*. Which, though he knows not, *Where it is*; *of what nature the Pains are, or how long each Soul is detained there*? yet he believes, that thoſe, that are in this Place, being the *Living Members* of Jeſus Chriſt, are reliev'd by the *Prayers* of their Fellow-Members here on Earth, and that the *Charitable Works* perform'd upon their Death-bed, and the Alms diſpos'd on in their *Laſt Will*, are very available afterwards in order to their ſpeedier *releaſe*.

XXIV. Of Praying in an Unknown Tongue.

HE is counſell'd by his Church, to be preſent at Sermons, *but never permitted to hear any, he is able to* underſtand: *they being all deliver'd in an* unknown Tongue. *He is taught to* Pray, *but it muſt be in* Latin. *He is commanded to aſſiſt at the* Church-Service, *and to hear* Maſs, *but it muſt be without underſtanding a word; it being all perform'd in a* Language, *of which he is altogether* Ignorant. *And thus is miſerably depriv'd of all the comfortable Benefits of Chriſtianity:* Hearing, *but without* Underſtanding; Praying, *but without Reaping Fruit; aſſiſting at Publick Aſſemblies, but like a* Stock *or a* Stone, *without feeling, or any the leaſt ſenſe of Devotion.*

HE is counſell'd by his Church to be preſent at *Sermons*, ſuch as he is able to underſtand, they being always deliver'd in the *Vulgar Language* of every Country: In *France*, *French*: in *Spain*, *Spaniſh*: in *Italy*, *Italian*: in *England*, (if permitted) *Engliſh*. They being purely intended for the *good Inſtruction* of the Congregation preſent. He is taught to *Pray*, and always provided of ſuch Books of Devotion as he is capable of underſtanding; every Nation being well furniſhed with ſuch helps, extant in the Language proper to the Country. He is commanded to aſſiſt at the Church-Service, and to hear *Maſs*; and in this he is inſtructed, not to underſtand the *Words*, but to know *what is done*. For the *Maſs* being a *Sacrifice*, wherein is daily commemorated the *Death* and *Paſſion* of Chriſt, by an *Oblation*, made by the Prieſt, of the *Body* and *Blood* of the Immaculate *Lamb*, under the Symbols of Bread and Wine, according to his own *Inſtitution*: 'tis not the buſineſs of the Congregation preſent, to imploy their *Ears* in attending to the *Words*, but their *Hearts* in contemplation of the *Divine Myſteries*, by raiſing up fervent affections of Love, Thankſgiving, Compaſſion, Hope, Sorrow for ſins, Reſolutions of amendment, *&c.* That thus having their Heart and Intention united with the Prieſts, they may be partakers of his *Prayers*, and of the *Sacrifice* he is then offering; than which, he believes nothing is more acceptable to God, or beneficial to true Believers. And for the raiſing of theſe affections in his Soul, and filling his Heart with the extaſies of Love and Devotion, he thinks in this caſe, there's little need of Words; a true *Faith*, without theſe, is all-ſufficient. Who could but have burſt forth into Tears of Love and Thankſgiving, if he had been preſent while our Saviour was tyed

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to the *Pillar*, *Scourg'd* and *Tormented*, though he open'd not his mouth to the By-ſtanders, nor ſpake a word? who would have needed a *Sermon* to have been fill'd with *Grief* and *Compaſſion*, if he had ſeen his *Saviour* expos'd to the *ſcorn* of the *Jews*, when he was made a bloody ſpectacle by *Pilate*, with, *Ecce homo*, *Lo the Man*? Who could have ſtood cold and ſenſeleſs, upon Mount *Calvary*, under the *Croſs*, when his *Redeemer* was hanging on it, though he had heard, or not underſtood a word that he ſpoke? Does any one think that thoſe *Holy Women*, who follow'd their *Lord*, in theſe ſad Paſſages, and were Witneſſes of his Sufferings, wanted Holy Affections in their Souls, becauſe he ſpoke not; or were they ſcandaliz'd at his *ſilence*? Was not their *Faith* in him that ſuffer'd, by which they believ'd him to be *Chriſt Jeſus*, true God and Man, laying down his life for the *Redemption* of Man, ſufficient to excite in their Souls all the Paſſions due from a ſinful Creature, to his bleeding Redeemer, to his Crucified *Jeſus*? The like *Faith* alſo is ſufficient to fill him with Devotion, when he is preſent at the Holy *Sacrifice* of the *Maſs*: For believing, that Chriſt is there *really preſent* before him, under the Species of *Bread and Wine*, and that *He* that lies upon the Altar, is the *Lamb of God that takes away the ſins of the World*; What need of more, to quicken in his Soul all the *Affections* of a *Devout Lover*? Can he behold his *Redeemer* before him, and not break forth into *Love* and *Thankſgiving*? Can he ſee him, that gives ſight to the Blind, health to the Sick, and life to the Dead, and yet ſtand ſtill ſenſeleſs and un-mov'd, without putting any *Petition* to him, without asking any thing, for his *blind*, *ſick and ſinful Soul*? Can he believe that he that gives his life for the World, and died for our ſins, is there before him, and not be touch'd with *ſorrow* and *contrition* for his *Offence*,? Can he ſee commemorated every *doleful paſſage* of his Saviour's *ſufferings*, in the ſeveral *Miſteries* of the *Maſs*, and yet not be fill'd with *grief* and *compaſſion*? Is not *Jeſus* welcom to a devout Soul, although he come in *ſilence*? Is not the *Preſence* of Chriſt, a more forcing motive to a *Chriſtian*, than any *Humane Words* could be? And if he muſt needs have *Words*, let him behold with the eye of *Faith* the *gaping Wounds* of his *Redeemer*, and ſee if thoſe *ſpeak* nothing to his *Soul*? If they do not, 'tis becauſe he wants *Faith*. It nothing therefore concerns his *Devotion*, that the *Maſs* is ſaid in *Latine*: If the *Church* has order'd it thus, ſo to preſerve *Unity*; as in *Faith*, ſo in the *External Worſhip* of God, and to prevent *alterations* and *changes*, which it would be expos'd to, if in *Vulgar Languages*, and other good Reaſons; What's that to him? He ſhould receive but little advantage, if it were in his *Mother Tongue*. For beſides, that the greateſt part is ſaid in ſo *low a voice*, that it is not poſſible he ſhould hear it; the *Words* do not belong to him, That's only the Prieſt's *Office*; and the *Obligation* is, to accompany

company the Priest in *Prayer*, and *Spirit*, to be a *joint-Offerer* with him, to contemplate the *Mysteries* there represented, and to excite in his Soul Devotions according to the exigency of every Passage: According to the Directions he finds in his *English* Prayer-Books, of which there are extant great variety, set forth for the help of the *Ignorant*; by which they are taught the *meaning* of every Part and Ceremony of the *Mass*, and how to apply their Devotions accordingly. And if at any time he be present at other *publick Devotions*, as the *Church-Offices*, the *Litanies*, *solemn Thanksgivings*, *Exequies*, &c. which are all perform'd in *Latine*; or should say any *private Prayers*, or sing an *Hymn* in the same Language, which he ununderstands not; yet is he taught that this may be done, with great *benefit* to his Soul, and the acceptance of God; if at these occasions he does but endeavour to raise his thoughts to *Heaven*, and fix his heart upon his Maker. For that God does not respect the *Language* of the *Lips*, but of the *Heart*, does not attend the motion of the *Tongue*, but of the *Mind*; and if *these* be but directed to him in *Thanksgiving*, in *Praising*, in *Petitioning*, in *Humiliation*, in *Contrition*, and such like Acts, as circumstances require, he need not doubt but that God accepts his *Prayers* and *Devotions*. It being an undeniable thing, that, to say Prayers *well* and *devoutly*, 'tis not necessary to have attention on the *Words*, or on the *Sense* of the Prayers; But rather purely on *God*: Of these three *Attentions*, this *last* being approv'd by all, as of greatest perfection, and most pleasing to God. And this he can have, whether he understands the Words or no. It being very usual and easie for a *Petitioner* to accompany his *Petition* with an earnest desire of obtaining his suit, though the *Language* in which it is worded, be *unknown* to him.

XXV. Of the Second Commandment.

HE *is kept in* Ignorance, *as to an* Essential *part of his* Duty *towards* God; *never being permitted to know the* Commandments, *but by* halves. *For in the Books deliver'd to him for his Instruction*, (*such are* Catechisms *and* Manuals,) *the* Second Commandment *is wholly* left out; *And he by this means*, HE is instructed in his *whole Duty* towards *God*, and most especially in the *Ten Commandment*. He is taught to understand them all and every one: that there's an Obligation of observing them, under pain of eternal Damnation; and that whosoever breaks any *one* of them, loses the Favour of God, and as certainly hazards the loss of his Soul, as if he broke them all. And though in the short *Catechisms* and

Manuals

Superſtitious Worſhip, *and is taught to fall into all ſorts of down-right* Idolatry. *And then the* Commandments *he does learn, are in ſuch* diſorder, *by a confuſion of the two firſt into one, and a cutting the* laſt *into Two, by putting only three in the* firſt Table, *and ſeven in the* Second: *That no reaſon can be able to juſtify this mangling and chopping, in oppoſition to all* Authority *and* Antiquity.

Manuals, in which the whole *Chriſtian Doctrine* is deliver'd in the moſt compendious and eaſie method, in condeſcendence to weak Memories, and low Capacities; the *Second Commandment* (as 'tis reckon'd by ſome) be wholly omitted: Yet is it to be ſeen at length in other Catechiſms, and Doctrinal Books, to be met with every-where in great plenty. And if any one ſhould chance not to ſee any of theſe, yet would he be out of of all danger of falling into any *Superſtitious Worſhip* or *Idolatry*: for that having read his *Firſt Commandment*, *Thou ſhalt have no other Gods before me*; he is taught, that by this, he is commanded to Serve, Love, Adore and Worſhip one *only* True, Living and Eternal God, and no more: That 'tis forbidden him, to Worſhip any *Creature* for a *God*, or to give it the honour due to God; and that whoſoever Worſhips any *Idols*, *Images*, *Pictures*, *or any graven thing* (whatſoever the Object be, whether in Heaven above, in the Earth beneath, or in the Waters under the Earth) for God, breaks the *Commandment*, by committing *Idolatry*, and ſtands guilty of an inexcuſable and moſt damnable ſin. Now having been taught, that this is the intent of the *firſt Precept* of the *Decalogue*, he thinks there can be but little danger of his becoming *Superſtitious* in his Worſhip, or an *Idolator*, for want of the *Second*; there being nothing in this, but what he is fully and expreſly inſtructed in, by having learn'd the *Firſt*: it being rather an *Explication* of this, than any *New and Diſtinct Precept*: And for this reaſon he finds them in his Books, put together as *One*, or rather as the *firſt Commandment*, with its *explication*; by which means it comes about, that there are only *Three* in the *firſt Table*, teaching him his *Duty* towards *God*; and *ſeven* in the *latter*, concerning his *Duty* to his *Neighbour*; which is the *Diviſion* aſſign'd by St. *Auguſtine*. And tho' St. *Hierom* obſerves not this method, but divides them into *Four* and *Six*; yet there being no direction in *Scripture* concerning the *Number* of the *Commandments*, to be aſſign'd to *each Table*; nor to let us know, which is the *firſt*, which the *ſecond*, which the *third* Commandment, or which the *laſt*. He is taught, that 'tis but an *unneceſſary* trouble, to concern himſelf about the *Number* of them, or *Diviſion*, when-as his whole buſineſs ought to be, the *Obſervance* of them in his Life and Converſation.

XXVI. Of

XXVI. Of Mental Reſervations.

HE *is taught to keep no Faith with any that are reputed* Hereticks *by his* Church; *and that whatſoever* Promiſes *he has made, tho' never ſo poſitive and firm, with this ſort of People, he may Lawfully break, and cheat and cozen them without any ſcruple. And though he muſt not do this by down-right* Lying, *and telling Untruths; for that would be a ſin; yet he may make uſe of any indirect ways, ſuch are* diſſimulation, Equivocations, *and* Mental Reſervations, *and by theſe means draw them into his ſnares; And this without fear of offending* God, *who is well pleas'd, with theſe kind of pious Crafts, allows of theſe Holy cheats,*

HE is taught, to keep Faith with all ſorts of People, of whatſoever *Judgment* or *Perſwaſion* they be, whether in Communion with his *Church*, or no; he is taught to ſtand to his Word, and obſerve his *Promiſe* given, or made to any whatſoever: and that he cannot cheat or cozen, whether by *diſſembling*, *equivocations*, or *mental reſervations*, without defiance of his own Conſcience, and the violation of God's *Law*. This is the Inſtruction he receives from the *Pulpit*, the *Confeſſionary*, and his Books of Direction. The holy *Francis Sales*, in his *Introduction to a Devout Life*, (*p.* 3. *c.* 30.) tells him plainly, *Let your Talk be courteous, frank, ſincere, plain and faithful, without double dealing, ſubtilty or diſſembling*: This he is taught to obſerve and practiſe, and that without this, 'tis not poſſible to pleaſe God. In the Catechiſm *ad Parochos*, compil'd by order of the Council of *Trent*, and recommended to all Pariſh-Prieſts for the inſtruction of the Faithful, he is taught, that by the *Eighth Commandment* he is forbidden all *diſſimulation*, whether in Word or Deed; that *cum ſcelere conjuncta ſunt*, to *ſpeak* or *do* otherwiſe than for the intimation of what is in the mind, is abominable and wicked. That no man ſhall bear *falſe witneſs* againſt his Neighbour, whether he be *Friend* or *Enemy*. And Pope *Innocent* XI, in a Decree iſſued forth the Second of *March*, *Anno* 1679. has ſtrictly commanded all the Faithful in virtue of his holy Obedience, and under pain of incurring the Divine Vengeance, that they never Swear *equivocally*, or with any *mental reſervation*, upon no account or pretended convenience whatſoever: And that if any preſume either publickly or privately to teach or maintain the Doctrine of Swearing with *equivocations* or *mental reſervation*, that they *de facto* incur Excommunication *latæ Sententiæ*, and cannot be abſolv'd by any, but the Pope himſelf, excep-

ting at the hour of death. He is taught therefore to speak plainly and sincerely, without *dissimulations*, *equivocations*, *mental reservations*, or any such like *Artifices*, which cannot be but very injurious to all *Society*, and displeasing to the *First Truth*. And now if any *Authors* in communion with his *Church*, be produced as Patrons of inward Reserves, and grand Abettors of these mental *Juggles*, let them hold up their hands, and answer for themselves: Their *Church* has declar'd for no such Doctrine, and is no more to be charg'd with their extravagant *Opinions*, than with the unexemplar lives of other her *Members*, whose *irregularities* are not at all deriv'd from their *Religion*, but from the neglect of their own corrupt Inclinations, and giving way to the temptations of their Enemy.

XXVII. Of a Death-Bed-Repentance.

HE is bred up in a total neglect of the service of God, of all Virtue and Devotion, while he is well, and in good health; upon presumption of a Death-bed-repentance, *and a confidence, that all his sins will be certainly forgiven, if he can but once say,* Lord have mercy upon me, *at the* last hour. *And 'tis a sufficient encouragement to him, to rely wholly upon this, to see that there is no such* profligate Villain, *none that has liv'd, tho' to the heighth of wickedness and debauchery of his* Communion; *but at his death he shall be assisted by a* Priest, *and shall receive an* Absolution *from all his sins, with an absolute promise of being soon admitted to* Bliss, *and Reigning with Christ, if he can but once* say, *he is* sor-

HE is bred up in the Service and Love of God, taught to work his Salvation in *fear* and *trembling*, to provide in health-time against the *last hour*, and by no means to rely upon a *Death-bed-Repentance*; for that Men, (generally speaking,) as they live, so they die; and 'tis to be fear'd greatly, that those, who neglect God Almighty, and forsake him all their *life-time*, will never find him at their death. So that, (with St. *Augustine*,) he doubts the Salvation of as many as defer their Conversion till that hour, and has no encouragement at all to do it. However, if any are found, that have been so neglectful of their Duty, as to put off this great business of *Eternity* to the *last moment*: He is taught, that, in Charity, they ought to have all *assistance* possible, to put them in mind of their condition, to excite them to a hearty detestation of all their Offences: To let them know that, tho' they deserve Hell-fire in punish-

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ry; *or if his Voice fail him, ſignifie as much by a* Nod *of* his *Head, or the* Motion *of a Finger.*

ment of their wickedneſs, yet that they ought by no means *Deſpair*, for that God is merciful; and, who knows, but if they heartily call upon him, and endeavour for a ſincere Repentance, with an humble confidence on the *Merits* and *Paſſion* of *Jeſus Chriſt*, he may hear their Prayers, ſhew them mercy, and give them time to repent. Theſe are all the Promiſes can be given in this point; and this, is what he ſees daily practic'd; And if ſome, by theſe means, are preſerv'd from falling into deſpair, 'tis well; But as for any receiving from hence, encouragement of coming into the *like circumſtances*, he thinks there's but little danger; eſpecially ſince there's nothing ſo often repeated in Books, no more common Subjects for Sermons, than the diſplaying the manifold perils of *delaying* ones *Converſion*, and putting off *Repentance* till the *laſt hour*.

XXVIII. Of Faſting.

HE *is contented with the appearance of Devotion; and looking not beyond the name of* Mortification, *he ſits down well ſatisfied with the* ſhadow, *without ever taking care for the* ſubſtance. *And this, being a great Pretender to* Faſting, *and the* Denial *of* himſelf, *he thinks he has ſufficiently complied with his Duty in this point, and made good his claim; if he has but abſtain'd from* Fleſh; *And tho' at the ſame time, he Regales himſelf at Noon, with all variety of the* choiceſt Fiſh, *and ſtuffs himſelf at Night with the beſt* Conſerves, *and delicateſt* Junkets, *and drinks all day the pleaſanteſt* Wines, *and other* Liquors: *yet he per-*

HIS *Church* teaches him, that the *Appearance* of Devotion, the Name of *Mortification*, and pretence to it, are only vain and fruitleſs things, if they are not accompanied with the *ſubſtance*. And that 'tis but a very lame compliance with the Eccleſiaſtical Precept of *Faſting*, to abſtain from *Fleſh*, unleſs all other *Exceſſes* are at the ſame time carefully avoided. 'Tis true, his *Church* has not forbidden on theſe days the *drinking of Wine*, but permits a moderate uſe of it, as at other times; But is ſo far from giving liberty to any of her *Flock* of committing *Exceſſes*, that ſhe declares *Drunkenneſs* and all *Gluttony* whatſoever, to be more *hainous* and *ſcandalous* ſins on *ſuch Days*, than on any other: They being expreſly contrary, not only to the *Law of God*, but alſo to the intention of the *Church*, which

ſwades himſelf, that he is a truly Mortified *Man, that he has moſt Chriſtian-like commemorated the* bitter Death *and* Paſſion *of his* Redeemer, *and done a work of great force, in order to the* ſuppreſſing *his corrupt Inclinations, and* ſatisfying *for the* Offences *of his Life paſt. Nay, he has ſuch a prepoſterous conceit of things, that he believes it a greater ſin to eat the leaſt bit of* Fleſh *on a* Faſting-day, *than to be down-right* Drunk, *or commit any other* Exceſs: *as having leſs ſcruple of breaking the* Commandments *of* God, *than of violating any* Ordinance *of the* Pope, *or any* Law *of his* Church.

appoints theſe times for the retrenching Debaucheries and conquering our vicious Appetites. And now if any of his *Profeſſion*, make leſs Scruple of being *Drunk* on a *Faſting-day*, than of eating the leaſt *bit of Fleſh*; he knows nothing more can be ſaid of them, than of many others, who will not break the *Sabath day* by doing any *ſervile Labour* on it, for all the World, looking on this as a moſt *Damning ſin*; and yet at the ſame time, have little ſcruple of *Swearing*, *Curſing*, *Lying*, or *revelling* the greateſt part of the day. Which is not, becauſe they have more liberty for theſe, than the former; they being all moſt wicked Offences; but becauſe they that do thus, are but Chriſtians *by halves*, who with a kind of *Phariſaical* and *Partial Obedience*, ſeem to bear ſome of the *Commandments* moſt zealouſly in their *Hearts*, while others they trample under their *feet*; ſcrupling many times at a *Moat*, and on other occaſions, paſſing by a *Beam* undiſcern'd: For which their *Church* is not to be accountable, but They themſelves, as being guilty of a wilful blindneſs, and a moſt unchriſtian negligence. This is the real caſe of ſuch of his *Communion*, who, on days of *Humiliation*, while they abſtain from *Fleſh*, yet give ſcandal by their *Intemperateneſs*. They have a Command of God, by which they are oblig'd on *all days* to live *ſoberly*, and to avoid all *Gluttony* and *Drunkeneſs*; and on *Faſting-days*; beſides this Command of God, they have a *Church-precept*, by which they are bound (if able) to eat but *one Meal* in a day, and that *not of fleſh*. And now if ſome are ſo inconſiderate and careleſs, as to be ſcrupulouſly obſervant of one of theſe Commands, and wholly negligent of the *other*; 'tis not becauſe their *Religion* teaches them to do ſo, (which deteſts and condemns all ſuch *ſcandalous partiality*, and complying with their Duty *by halves*) but becauſe they ſhut their ears to all good Inſtruction, and chuſe rather to follow their own corrupt Appetites, than the wholſom Doctrine of their *Church*.

XXIX. Of Diviſions and Schiſms in the Church,

HE *is of a Religion, in which there are as many* Schiſms *as* Families: *And they are ſo divided in their* Opinions, *that commonly, as many as meet in company, ſo many ſeveral Tenets are maintain'd. Hence ariſe their Infinite and endleſs* Diſputes; *and the diſagreement of their* Divines, *who pretend to give a true and ſolid explication of the* Myſteries *of the Chriſtian* Faith, *and yet differ in as many* Points *as they write of. Beſides, what variety of Judgements are there in their* Religious Houſes *and* Cloiſters, *none agreeing with another, in their* Foundation, Inſtitution, *and* Profeſſion? *This being of the* Religion *of St.* Dominick, *That of St.* Francis, *a Third of St.* Bernard, *Others of St.* Benedict; *and ſo without number; ſo that as many* Orders, *as many* Religions. *And yet they pretend to* Chriſtian Unity, *amidſt this* diverſity *growing upon them every day.*

HE is of a Religion, in which there are no *Shiſms* or *Separations*; all the *Members* of it (however ſpread through the World) agreeing like *one man*, in every *Article* of their *Faith*, by an equal *ſubmiſſion* to the Determinations of their *Church*. And no one of them, tho' moſt Learned and Wiſe, ever following any other *Rule* in their *Faith* beſides this, *of aſſenting to all, that the Church of God, planted by* Chriſt, *aſſiſted and protected by the* Holy Ghoſt, *propoſed to the Faithful to be believ'd, as the Doctrine of the Apoſtles, and receiv'd as ſuch in all Ages.* Which is, all unanimouſly to *believe as the Church of God believes.* No one of his *Communion* ever doubting of this, or ſcrupling to receive any thing, after his *Churches Declaration.* And now, tho' they all thus conſpire in every *point of Faith*; yet there is great *diverſity* among *School-men* in their *Divinity-points* and *Opinions* of ſuch matters, as are no *Articles* of *Faith*, and have no relation to it, but as ſome *circumſtance* or *manner*; which being never *defin'd* by their Church, may be maintain'd ſeverally, either *this* or *that* way, without any breach of *Faith*, or injury to their *Religion*: And of theſe things only they diſpute, and have their Debates in manner of a *School-Exerciſes*, without any diſagreement at all in their *Belief*, but with a perfect *Unity*. The like *Unity* is there amongſt their *Religious Orders*, all which ſay the ſame *Creed*, own the ſame *Authority* in the *Church* of *Chriſt*; and in every thing profeſs the ſame *Faith*; and have no other differences, than as it were of

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so many several steps, or degrees, in the practice of a Devout and Holy life. Some being of a more *Severe* and *Strict* Discipline, others of a more *Gentle* and *Moderate*. Some spending more time in *Praying*, others more in *Watching*, others more in *Fasting*; some being intended for the *Catechising*, and breeding up of Youth; others for taking care of *Hospitals*, and looking after the Sick; others for going amongst *Infidels*, and Preaching to them the *Gospel* of *Christ*, and for such like Pious and Christian Designs, to the greater Glory and Honour of God. Which differences make no other difference in the several Professors, than there was between *Mary* and *Martha*, who expressed their Love and Service to their *Lord* in a very different imploy; but both commendably, and without any danger of prejudicing the *Unity* of their *Faith*.

XXX. Of Fryars and Nuns.

HE is taught to have a high esteem for all those of his Communion, who cloistering themselves up, become Fryars *and* Nuns; *a sort of People, who call themselves* Religious, *and are nothing but a* Religious Cheat; *under the cloak of Piety, and pretence to Devotion, deceiving the World; and living to the height of Wickedness, under the notion of* Saints. *They vow* Chastity, Poverty *and* Obedience, *and observe nothing less; but live in all respects so irregular and scandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetousness, Irreligion, and other Vices, through the whole World, it might be modell'd according to what is acted between any of these* 4 Walls, *in which these* Recluses *live,*

HE is taught to have a high esteem for those of his Communion, who undertake that sort of life, which according to Christ's own direction, and his Apostles, is pointed out as the *best*. A sort of People, who endeavour to perform all that God has *Commanded*, and also what he has *Counsell'd*, as the *better*, and in order to more *perfection*. They hear Christ declaring the danger of *Riches*; they therefore embrace a *voluntary Poverty*, and lay aside all Titles to Wealth and Possessions. St. *Paul* Preaches, That *he that giveth not his Virgin in Marriage, doth better than he that does; and that she that is unmarried cares for the things of the Lord, how she may be holy, both in body and spirit:* They therefore chuse a *single state*, Consecrating their *Virginity* to God; that so they may be wholly intent on his service, and be *careful how to please him*; while she that is married *cares for the things of the World, how she may please her Husband*, 1 Cor. 7. 32, 33, 34, 38.

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without danger of omitting any thing, that is wicked and unchriſtian.

The Goſpel Proclaims, that thoſe that will *follow Chriſt*, *muſt deny themſelves*; they therefore renounce their *own wills*, and without reſpect to their own proper inclinations, paſs their life in a *perpetual Obedience*. And becauſe the World is corrupt, ſo that to a pious Soul, every buſineſs is a *Diſtraction*, every diverſion a *Temptation*, and more frequently the provocations to *Evil*, than Examples to *Good*; they therefore retire from it as much as poſſible, and confining themſelves to a little Corner or Cell, apply themſelves wholly to Devotion, making *Prayer* their buſineſs, the *Service* of *God* their whole imploy, and the *Salvation* of their *Souls* their only deſign. And now, if in theſe *Retirements*, where every thing is order'd as it may be moſt advantageous for the promoting *Virtue* and *Devotion*, nothing permitted that is likely to prove a diſturbance to Godlineſs, or allurements to Evil, yet ſome live *ſcandalouſly*, and give *ill example* to the World: What can be ſaid, but that no *State* can ſecure any Man; and that no ſuch proviſion can be made in order to a *Holy Life*, but it may be *abus'd*? But yet he does not think that ſuch *abuſes*, and the viciouſneſs of ſome, can be argument enough to any juſt and reaſonable Man, to condemn the *whole*, and the *Inſtitution* it ſelf. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this ſtate, or at leaſt to accept of ſuch particular Perſons contrary to their own choice and liking? Is there any State in this World, any Condition, Trade, Calling, Profeſſion, Degree, or Dignity whatſoever, which is not abus'd by ſome? Are *Churches* exempt from abuſes? Are not *Bibles* and the *Word* of *God* abus'd? Is not *Chriſtianity* it ſelf abus'd, and even the *Mercy* of *God* abus'd? If therefore there is nothing ſo Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill deſigns, to the high diſhonour of God, and their own Damnation: How can any one upon the meer conſideration of ſome abuſes, paſs Sentence of Condemnation againſt a thing, which otherwiſe is *Good* and *Holy*? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be, from the turmoils of the World; and in a quiet retirement to Dedicate ones ſelf to the *Service* of *God*, and ſpend ones days in *Prayer* and *Contemplation*, is a moſt commendable undertaking, and very becoming a *Chriſtian*. And yet, if ſome, who enter ſuch a courſe of life as this, fall ſhort of what they pretend, and inſtead of becoming eminent in Virtue and Godlineſs, by their un-exemplar lives, prove a *Scandal* to their *Profeſſion*: Is their *Rule* and *Inſtitution* to be condemned; or rather, they who ſwerv'd from it? No let not the Dignity of an *Apoſtle*, ſuffer for the fall of *Judas*: Nor the *Commandments* lie under an aſperſion upon the account of thoſe that break them.

XXXI. Of

XXXI. Of Wicked Principles and Practices.

HE *is Member of a* Church *which is called* Holy; *but in her* Doctrine *and* Practices *ſo* Foul *and* Abominable, *that whoſoever admires her for* Sanctity, *may upon the ſame grounds do homage to Vice it ſelf. Has ever any Society ſince Chriſt's time, appear'd in the World ſo black and deform'd with Helliſh Crimes as ſhe? Has not ſhe out-done even the moſt Barbarous Nations and Infidels, with her Impieties, and drawn a ſcandal upon the name of* Chriſtian, *by her unparallel'd Vices? Take but a view of the horrid Practices ſhe has been engag'd in of late years; conſider the* French *and* Iriſh *Maſſacres, the Murders of* Henry III. *and* IV. *Kings of* France, *the* Holy League, *the* Gun-powder-Treaſon, *the* Cruelty *of Queen* Mary, *the* Firing *of* London, *the* late Plot *in the Year* 1678. *to ſubvert the* Government, *and deſtroy His* Majeſty; *the death of Sir* Edmundbury Godfrey; *and an infinite number of other ſuch-like Develliſh Contrivances; And then tell me, whether that* Church, *which has been the Author and*

HE is Member of a *Church*, which, according to the 9th. Article of the *Apoſtles Creed*, he believes to be *Holy*; and this not only in *Name*, but alſo in *Doctrine*; and for witneſs of her Sanctity, he Appeals to her *Councils*, *Catechiſms*, *Pulpits*, and *Spiritual Books* of Direction; in which the main deſign is, to imprint in the hearts of the Faithful, this comprehenſive *Maxim* of Chriſtianity; *That they ought to love God above all things, with their whole Heart and Soul; and their Neighbour as themſelves.* And that none flatter themſelves, with a confidence to be ſav'd by *Faith alone*, without living *Soberly*, *Juſtly*, and *Pioufly*; as 'tis in the Council of *Trent*, *Seſſ. 6. c.* 11. So that he doubts not at all, but that as many as live according to the *Direction* of his *Church*, and in obſervance of her *Doctrine*, live *Holily* in the Service of, and Fear of God; and with an humble confidence in the *Merits* and *Paſſion* of their *Redeemer*, may hope to be receiv'd after this Life, into Eternal Bliſs. But that *all* in Communion with his *Church* do not live thus *Holily*, and in the fear of God, he knows 'tis too, too evident; there being many in all places, wholly forgetful of their Duty, giving themſelves up to all ſorts of Vice, and guilty of moſt horrid Crimes. And tho' he is not bound to believe all to be *Truth*, that is charg'd upon

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Promoter of ſuch Barbarous Deſigns, ought to be eſteem'd Holy, *and reſpected for Piety and Religion, or rather be condemn'd for the* Miſtereis *of* Iniquity, *the* Whore *of* Babylon, *which hath polluted the Earth with her Wickedneſs, and taught nothing but the Doctrine of Devils? And let never ſo many pretences be made, yet 'tis evident, that all theſe Execrable Practices have been done according to the known Principles of this* Holy Church, *and that her greateſt Patrons, the moſt Learned of her* Divines, *her moſt Eminent* Biſhops, *her* Prelates, Cardinals, *and even the* Popes *themſelves, have been the chief Managers of theſe Helliſh Contrivances. And what more convincing Argument that they are all well approved, and conform to the* Religion *taught by their* Church.

them by *Adverſaries*; there being no *Narrative* of any ſuch Devilliſh Contrivances and Practices laid to them, wherein *Paſſion* and *Fury* have not made great *Additions*; wherein things *Dubious*, are not improv'd into *certainties*, *Suſpicions* into *Realities*, *Fears* and *Jealouſies*, into *Subſtantial Plots*, and *down-right Lies*, and *Recorded Perjuries* into *Pulpit*, nay *Goſpel-Truths*. Yet really thinks, that there has been Men of his *Profeſſion* of every rank and degree, Learned and unlearned, high and low, Secular and Eccleſiaſtick, that have been ſcandalous in their Lives, wicked in their Deſigns, without the fear of God in their Hearts, or care of their own Salvation. But what then? Is the whole *Church* to be condemn'd for the vicious Lives of ſome of her *Profeſſors*; and her *Doctrine* to ſtand guilty of as many Villanies as thoſe commit, who neglect to follow it? If ſo, let the Men of that *Society*, *Judgement*, or *Perſwaſion*, who are not in the like circumſtance, *fling the firſt ſtone*. Certainly if this way of paſſing Sentence, be once allow'd as juſt and reaſonable, there never was, nor ever will be, any *Religion* or *Church* of God upon the Earth. 'Tis but reck'ning up the Idolatries, Superſtitions, Cruelties, Rebellions, Murders of Princes, Impieties, and other ſuch like Enormities, committed by the *Jews*, as they ſtand Recorded in *Scripture*; and 'tis immediately prov'd, that the *Jews* were never the *choſen People* of God, nor their *Law*, the Dictates of Heaven. 'Tis but making a Liſt of the *Miſdemeanours*, *Irregularities*, *Abuſes*, *Exceſſes*, *Treacheries*, *Simony*, *Seperation*, *Diſcords*, *Erroneous Doctrines*, to be found, even in the time of the Apoſtles and their Followers, and they are all effectually prov'd to be the Diſciples of *Antichriſt*; and that the Worlds *Redeemer* had no ſooner aſcended into Heaven, but his Apoſtles left him, and began to ſet up for Schiſm

and Vice. By this way, *Conſtantine* may be evidently condemn'd for an *Heathen*, becauſe he murdered his Wife and his Son. And the *Religion* of *Theodoſius* be mark'd out for *Atheiſm*, becauſe, by his Order, ſeven Thouſand *Theſſalonians*, were Treacherouſly Maſſacred in three hours ſpace, without diſtinction of Sex or Age, or the Innocent from the Guilty. A *confident* Undertaker would find no difficulty in proving all this; eſpecially if he had but the *Gift* of *exaggerating* ſome things, *miſ-repreſenting* others, of finding *Authorities* and *Texts* for every idle Story, of charging the extravagant Opinions of every *ſingle Author*, upon the *Religion* they profeſs, of raking together all the Wickedneſs, Cruelties, Treacheries, Plots, Conſpiracies, at any time committed, by any ambitious Deſperado's, or wicked Villains: And then poſitively aſſerting, that what theſe did, was according to the *Doctrine* of that *Church* of which they were Members; and that the true meaſures of the *Sanctity* and *Goodneſs* of the *Church* in whoſe Communion theſe Men were, may be juſtly taken from the Behaviour of ſuch *Offenders*. But certainly no Man of Reaſon and Conſcience can allow of ſuch Proceedings. No ſober Man would ever go to *Tybourn*, and *Whetſtones-Park*, to know what is the *Religion* profeſſed in *England* according to *Law*; Nor would look into all the Sinks, Jakes, Dung-hills, Common-ſhores about Town, from ſuch a Proſpect to give a true Deſcripion of the City. Why therefore ſhould the Character of the *Church* of *Rome* and her *Doctrine* be taken only from the looſe Behaviour and wicked Crimes of ſuch, who, tho' in Communion with her, yet live not according to her Direction? She teaches Holineſs of Life, Mercy to the Poor, Loyalty and Obedience to Princes, and the neceſſity of keeping the *Commandments*, (witneſs the many Books of Devotion and Direction, made *Engliſh* for Publick benefit, written originally by *Papiſts*,) and great numbers there are (God be prais'd) who practice this in their Lives. And now if there be many alſo, who ſtop their Ears to good Inſtruction, and following the Suggeſtion of their own ungovern'd appetites, of Pride, Ambition, Covetouſneſs, Luxury, *&c.* ſo lay aſide all concern of Salvation, and become unchriſtian both to God and their Neighbour, that they are a ſhame to their *Profeſſion*: Why ſhould the *Church* be repreſented according to the *Wickedneſs* of thoſe that neglect her *Doctrine*; and not rather by the Piety and Exemplar Lives of ſuch as follow it? Is not this to deal by her, (if we may uſe ſuch a Compariſon) as 'tis generally done by the *Sign* of St. *Dunſtan*, near *Temple-Bar*, (on which, tho' the *Saint* be drawn almoſt in the *full proportion*, and there's no more of the *Devil* on it, beſides the *reaching* towards him with a pair of *Tongs*;) yet 'tis deſcrib'd only by the name of the *Devil-Tavern*, without the leaſt mention of the *Saint*? And is not this *partiality* unjuſt, and theſe *piece-meal* Deſcriptions

ſcriptions unreaſonable? Let the *Character* of the *Church* be given according to what ſhe teaches, and not according to the *Writings* of every *poſitive Opiniator*, and the *Practices* of every wicked Liver, and then there's no fear of its coming out ſo *ugly* and *deform'd*. Neither let any one pretend to demonſtrate the *Faith* and *Principles* of the *Papiſts*, by the Works of every *Divine* in that *Communion*; or by the *Actions* of every *Biſhop*, *Cardinal*, or *Pope*; For they extend not their *Faith* beyond the *Declarations* of *General-Councils*: And ſtanding faſt to theſe, they yet own, that many of their *Writers* are too looſe in their *Opinions*, that all *Biſhops* and *Cardinals* are not ſo edifying as becomes their State; and that *Popes* may have their failings too. A *Pope* is a Temporal Prince, keeps a Court, has variety of Officers about him. And if he has *Flatterers*, and *Miſ-informers* too, 'tis nothing but what all Princes are ſenſible of, but cannot remedy. And hence he doubts not, but 'tis poſſible that he may be engag'd in unlawful undertakings, and invite others to the like. And are not all other Princes ſubject to this too? But what then? Theſe Actions of *Popes* concern not the *Faith* of thoſe who are in Communion with them; they may throw a ſcandal indeed upon the *Religion*, but they can never alter its *Creed*. But what need any other return to the numerous Clamours made daily againſt the *wickedneſs* of the *Papiſts*? 'Tis a ſufficient vindication of their Chief *Paſtors* and *Popes*, (to uſe the words of a Perſon of Quality) that among two hundred and fifty, that have now Succeſſively bore that Charge, there are not above ten or twelve, againſt whom, their moſt malicious Adverſaries can find occaſion of ſpitting their Venom; and that a Challenge may be made to the whole World, to ſhew but the fifth part of ſo many *Succeſſive Governours*, ſince the Creation, of which there have not been far more that have *abus'd* their *Power*. And as for their *Flock* and People owning this *Authority*, 'tis true, many wicked things have been done by ſome of them; and too many like, Libertines, neglect the care of their Souls: But however the *Generality* of them live like *Chriſtians*; few come to them, but with their *Religion* they change alſo their *Manners* for the *better*; Few deſert them, but ſuch who ſeem to be fall'n out with all *Chriſtianity*; And whoſoever will look into any of our Neighbourig *Popiſh* Towns, as *Paris*, *Antwerp*, *Gaunt*, &c. will find in any *one* of them, more *Praying*, more *Faſting*, more *receiving the Sacraments*, more *viſiting of Priſoners and the Sick*, more *Alms-giving*, than in any ten Towns of the *Reformation*.

XXXII. Of MIRACLES.

HE *is so given up to the belief of* idle Stories *and* ridiculous Inventions *in favour of his* Saints, *which he calls* Miracles, *that nothing can be related so every way absurd, fooliſh, and almoſt impoſſible, but it gains credit with him; and he is ſo credulouſly confident of the truth of them, that there's no difference to him, betwixt theſe* Tales, *and what he reads in* Scripture. *'Tis a pretty* Romance, *to ſee what is recounted of St.* Francis's Cord, *the* Scapular, *St.* Anthony, *St.* Bridget, *and other ſuch* Favourites *of Heaven. He that has but read the Atchievements of theſe, may excuſe the peruſal of* Bevis *of* Southampton, *the* Seven Champions, *or* Quevedo's Dreams; *For theſe are nothing to compare to the former, either for the* rare *invention*, wonderful *ſurpriſes, or performance of* impoſſibilities.

HE is not oblig'd to believe any one *Miracle*, beſides what is in the *Scripture*; and for all others, he may give the credit, which in *prudence* he thinks they deſerve; conſidering the *Honeſty* of the *Relator*, the *Authority* of the *Witneſſes*, and ſuch other circumſtances, which on the like occaſions uſe to gain his aſſent. And if upon the account of meer Hiſtory, and the conſent of Authors, few make any doubt, but that there was ſuch a one as *Cæſar*, *Alexander*, *Mahomet*, *Luther*, &c. Why ſhould he doubt of the truth of many *Miracles*, which have not only the like conſent of *Authors* and *Hiſtory*, but alſo are atteſted by great numbers of *Eye-witneſſes*, examin'd by *Authority*, and found upon Record, with all the formalities due to ſuch a *Proceſs*? St. *Auguſtine* relates many *Miracles* done in his time, ſo does St. *Jerom*, and other *Fathers*; and if they doubted nothing of them then, Why ſhould he queſtion the truth of them now? He finds, that in the time of the *Old Law*, God favour'd many of his Servants, working *Miracles* by their hands; and he thinks now that God's hand is not ſhortned; that the Diſciples of *Chriſt* are no leſs *Favourites* of Heaven, than thoſe of *Moſes*; and that the *new Law* may be very well allow'd to be as *Glorious*, and as particularly *priviledg'd* as the *Old*: eſpecially ſince Chriſt promiſed that his *Apoſtles ſhould do greater Miracles than ever He himſelf had done*. And what if ſome *Miracles* (recounted by Authors,) are ſo wonderfully *ſtrange*, to ſome they ſeem *Ridiculous* and *Abſurd*? are they the leſs true upon this account? Is not every thing *Ridiculous* to *Unbelievers*? The whole

whole *Doctrine* of Chriſt is a *Scandal to the Jews, and Folly to the Gentiles*. And what more *Abſurd* to one that wants Faith, than the *Miracles* recounted in the *Old Teſtament*? Might not ſuch a one turn them all into Ridicule and Buffoonry? Take but *Faith* away, and ſee what becomes of *Balaam* and his *Aſs*, *Sampſon* and his *Jaw-bone*, *Elias* and his *Fiery-Chariot*, *Elijah*'s *Mantle*, *Ax-head*, and *Dead-Bones*, *Gideon*'s *Pitchers*, *Lamps* and *Trumpets* in demoliſhing the Walls of *Jericho*, *Moſes* and his *Burning-Buſh*, his holding up his hands for the Victory over his Enemies, his parting of the *Red-Sea*, and *Joſhua*'s commanding the Sun to ſtand ſtill, *&c.* Might not theſe, and all the reſt be painted out as *Ridiculous*, as any ſuppoſed to be done ſince Chriſt's time, and be put in the ſame Liſt with the Hiſtory of *Bevis*, or *Guy* of *Warwick*? A little *incredulity*, accompanied with a *preſumption* of meaſuring God's Works by Humane Wiſdom, will really make the greateſt part of them paſs for *Follies*, and *Abſurd Impoſſibilities*. And though he is ſo far from giving equal aſſent to the *Miracles* related in *Scripture*, and the others wrought ſince, that the former he believes with a *Divine Faith*, and the reſt with an *inferiour* kind of aſſent, according to the Grounds and Authority there is in favour of them, like as he does in Prophane Hiſtory: Yet the *ſtrangeneſs* of theſe, never makes him in the leaſt doubt of the *Truth* of them, ſince 'tis evident to him, that all the Works of *Heaven* far ſurpaſs all his *reaſoning*, and that while he endeavours but to look even into the very *ordinary* things daily wrought by God Almighty, the *Motion* of the *Sun*, *Moon* and *Stars*, the *Flowing* of the *Sea*, the *Growing* of an *Ear of Corn*, the *Light* of a *Candle*, the *Artifice* of the *Bees*, &c. he quite loſes himſelf, and is bound to confeſs his own *Ignorance* and *Folly*, and that God is *Wonderful* in all his *Works*, a God *ſurpaſſing* all our knowledge. Whatſoever therefore is related upon good grounds, as done by the extraordinary Power of God, he is ready to aſſent to it, although he ſees neither the *how*, the *why*, nor the *wherefore*; being ready to attribute all to the Honour and Praiſe of his *Maker*, to whoſe Omnipotent Hand, moſt of poor Man's impoſſibles, are none.

XXXIII. Of Holy Water.

HE *highly approves the Superſtitious uſe of many* inanimate *things, and attributes wonderful effects to ſuch Creatures, which are but in a very inferiour rank, and able to do no*

HE utterly diſ-approves all ſorts of *Superſtition*. And yet is taught to have an eſteem for *Holy-Water*, *Bleſſed Candles*, *Holy Oyl*, and *Holy Bread*; not doubting, but that as ſuch Men, who have Conſecrated themſelves to the Service of God, in the

ſuch things. Holy Water *is in great eſteem with him, ſo are* Bleſſed Candles, Holy Oyl *and* Holy Bread, *in which he puts ſo much confidence; that by the Power of theſe, he thinks himſelf ſecure from all Witchcraft, Inchantment, and all the power of the Devil; nay, that by the help of theſe* ſenſeleſs Mediators, *he may obtain remiſſion of his Venial or lighter ſins. And in the uſe of theſe things, he is taught by his* Church *to be ſo obſtinately poſitive, as if he had the Authority of* Fathers *and* Scripture *to back it, when-as there is not the leaſt grain of* Reaſon, *no hint of* Antiquity, *no* Text *throughout the* Word of God *for the defence, command, or even permiſſion of it.*

the Preaching the *Goſpel* and Adminiſtration of the Sacraments, have a particular reſpect due to them, above the *Laity*: As *Churches* Dedicated to *God*, are otherwiſe to be look'd on, than other *dwelling Houſes*: So likewiſe theſe other Creatures, which are particularly deputed by the Prayers and Bleſſing of the *Prieſt*, to certain uſes for God's own Glory, and the Spiritual and corporal good of Chriſtians, ought to be reſpected in a degree above other things. And what *ſuperſtitions* in the uſe of them? Has not God himſelf preſcrib'd ſuch in-animate things, and Holy Men made uſe of them, for an intent above their natural *Power*; and this without any *Superſtition*? Was there *Superſtition* in the *Waters of Jealouſie*, *Numb.* 5. 17. In the *Shue-Bread*, in the *Tables of Stone*, in the *Salt* us'd by *Elijah* for ſweet'ning the infected Waters; in the *Liver* of the *Fiſh* taken by the Angel *Raphael*, for expelling the Devil? Was it *Superſtition* in Chriſt to uſe *Clay* for the opening the eyes of the Blind; or in the Apoſtles to *impoſe hands* for the bringing down the *Holy Ghoſt* upon Chriſtians; or to make uſe of *Oyl* for the curing of the Sick? *Mark* 6. 13. And tho' there be no expreſs *Command* in *Scripture*, for Bleſſing *Water*, *Bread*, *&c.* yet there is this aſſurance, that *every Creature is ſanctified by the Word of God and Prayer*, 1 Tim. 4. 5. and frequent *Promiſes*, That God would *hear the Prayers of the Faithful*. Why therefore ſhould he doubt, but that theſe *Creatures*, on which the *Bleſſing* of God is ſolemnly implor'd by the *Word of God*, and the *Prayers* of the Prieſt and People, for their *ſanctification*, are really *ſanctified*, according to the *aſſurance* of the *Apoſtle*, and the *Promiſes* of God? St. *Cyril* of *Jeruſalem*, who liv'd in the Third Century, made no queſtion, but that, as thoſe things, which are offer'd to Idols, tho' *pure* in their own *nature*, are made *impure* by the *Invocation* of Devils: So on the contrary, *ſimple Water* is made *Holy*, and gets a *Sanctity*, by virtue receiv'd from the Invocation of the Holy Ghoſt, Chriſt our Lord, and his eternal Father, (*Cyr. Catech.* 3.) St. *Auguſtine*

guſtine was of the ſame Judgment, touching the *Benediction* of *Bread*; affirming, that the *Bread* which the *Catechumens* did take, tho' it was not *Chriſt's Body*, yet it was *holy*; yes, and more *holy* than the Meat wherewith we are nouriſh'd, (*Aug. Tom.* 7. *l.* 2. *de Pecc. Mer. & Remiſ. c.* 26.) The like is to be ſeen in the Epiſtle of St. *Alexander*, who govern'd the *Church* but fifty years after St. *Peter*; where he declares the *Cuſtom* even at that time of *bleſſing Water*, and confirms the Practice of it by his *Command*. And that Water thus *bleſs'd*, was capable by virtue receiv'd from Heaven, of working effects above its own Nature, was the Sentiment of Chriſtians in the Primitive times; *Epiphanius* makes early mention, (*Tom.* 2. *l.* 1. *cont. har.* 30.) where he relates a paſſage at length, how that Water being *bleſſed in the Name of Jeſus*, and ſprinkled upon Fire, which by *witchcraft* was made unactive, and hindred from burning, immediately the Enchantment ceas'd, and the Fire burn'd. As alſo that a *Poſſeſs'd* perſon being beſprinkled with *bleſs'd Water*, the Party was immediately cured. *Theodoret*, has the like Narration of the Devil hindring fire from burning, and how that he was chaced away, and the Charm diſſolv'd by *bleſſed Water* being thrown on it, (*lib.* 5. *Eccleſ. hiſt. c.* 21.) And does not St. *Hierom* (*in vit. Hilarion, p.* 323. *Paris print.*) make this relation, how that *Italicus* took *Water* from bleſſed *Hilarion*, and caſt it on his bewitched Horſes, on his Chariot, and the Barriers from whence he us'd to run, and that the Charm or Witchery did ceaſe upon the ſprinkling this *Water*; ſo that all cryed out *Marnas victis eſt a Chriſto*; *Chriſt hath conquered Marnas*, (the Idol.) And now, there's no *jeering* and *Ridiculing* theſe things, will ever make them look like *idle Superſtitions*, to one that conſiders ſeriouſly, how much they are grounded upon *Reaſon*, the *Word of God*, *Antiquity*, and the *Authority* and *Practice* of the *Catholick Church*; which though it approves the uſe of them; yet it teaches plainly, that there is no *Confidence* to be put in any thing, but only in *Jeſus Chriſt*; and what power theſe things have, they have not of themſelves, but only from *Heaven*, and by the invocation of the Name of *Jeſus*; who, as by his heavenly *Bleſſing*, he enables us to do things above the power of *Nature*; ſo alſo by the Prayers of his *Church*, he *bleſſes* theſe things, in order to the working effects *above* their own natural qualities, that by them his Fatherly Benefits may be applied to us, and that ſo the Faithful may more particularly honour and bleſs him in all his Creatures.

XXIV. Of Breeding up People in Ignorance.

HE *is train'd up in* Ignorance; *and 't is the chief means made uſe of by his* Church, *for preſerving*

HE has all the liberty, encouragement and convenience of becoming *learned*, of any People or Perſwaſion whatſoever. And none that has ever look'd over

any

Men in that Communion, *to hide from them her manifold* Myſteries *of Iniquity, her ſottiſh* Superſtitions, *her un-chriſtian* Doctrines, *by performing all in* un-known Tongues, *and not permitting the poor miſled People to look into, or underſtand any thing that they Believe or Profeſs. And by this* blindneſs *they are perſwaded to embrace ſuch infinite numbers of* groſs Errors, *that were but the vail taken from their eyes, but for one half hour, and they but permitted to have one fair proſpect of their Religion, thouſands and thouſands would daily deſert her, and come over to the* Truth.

any *Library*, and found that the greateſt numbers and choiceſt Books of all Sciences, have men of his *Communion* for their *Authors:* None that in his Travels, has taken a thorough view of the *Univerſities* in *Papiſh* Countries, of the *Sorbon, Louvain, Salamanca, Bologin*, &c. and conſider'd their laborious ſtudies, in *Philoſophy, Divinity, Hiſtory*, the *Fathers, Councils, Scripture*, &c. and beſides the Students here, has ſeen how many thouſands there are in *Religious Houſes*, who, free from the diſturbances of the World, make Virtue and Learning the buſineſs of their whole Life? will ever lay *Ignorance* to the charge of the *Papiſts*; but muſt in juſtice confeſs, that amongſt them, are to be found as *many*, and as *great Scholars*, as amongſt any People or Societies in the World. And tho' the *Vulgar* and *common ſort*, of that *Profeſſion*, underſtand not *Latine*, yet are not they train'd up in *ignorance* of their Religion, nor led along in *blindneſs*; but are ſo provided of Books in their own *Mother-tongue*, of Inſtruction and Devotion, wherein is explicated the *whole Duty* of a *Chriſtian*, every *Myſtery* of their *Faith*, and all the *Offices* and *Ceremonies* perform'd in the *Church*; that they muſt be very negligent, or elſe very meanly parted, who do not arrive to a ſufficient knowledge of their *Obligation* in every reſpect. And whoſoever has ſeen the great pains and care ſome *Good Men* take abroad, in Explicating (on *Sondays* and *Holy-days* in their Churches, and on *Week-days* in the Streets,) the *Chriſtian Doctrine* to the crowds of the ignorant and meaner ſort of people, not omitting to reward ſuch as anſwer well, with ſome ſmall gifts, to encourage Youth, and provoke them to a commendable emulation; will never ſay, that the *Papiſts* keep the poor people in *Ignorance*, and hide from them their *Religion*; but rather that they uſe all means for inſtructing the *Ignorant*, and omit nothing that can any ways conduce to the breeding up of *Youth*, in the knowledge of their *Faith*, and letting them ſee into the *Religion* they are to profeſs. Neither does it ſeem to him, even ſo much as probable, that if the *Church-Offices* and *Service*, &c. were perform'd in the *Vulgar-Tongue*, that upon this the *now-Ignorant* and *blindled* people, would immediately diſcover ſo many *idle Superſtitions, ſenſleſs Devotions*, and *groſs Errors*, that they would in great numbers upon the ſight become *deſerters* of that *Communion*, in which now they are profeſs'd *Members*. For ſince there is nothing done but in a Language, which the Learned, Judicious and Leading Men of all Nations do every where underſtand, and yet theſe eſpy no ſuch *Ridiculoſities*, which fright them from their *Faith*; but notwithſtanding the ſeeing all through and through, they yet admire all for *ſolid, holy* and *Apoſtolical*, and remain ſtedfaſt in their *Profeſſion:* how can it be imagin'd, that the vulgar, weak and unlearned ſort, (did they but underſtand all as well as they,) would eſpy any ſuch Errors and Superſtitions, which theſe others, with all their Learning and Judgment cannot diſcover? No, he thinks there's no reaſon to fear, that what paſſes the Teſt among the *Wiſe* and *Learned*, can be groundedly call'd in queſtion by the *Multitude*.

XXXV. Of

35. *Of the Uncharitableneſs of the* Papiſts.

HIs Church teaches him to be be very uncharitable; it being her conſtant Doctrin, that none out of her Communion can be ſaved. So that let a man be never ſo honeſt in his Dealing, never ſo juſt to his Neighbour, never ſo charitable to the Poor, and conſtant in his Devotion to his Maker; yet all this ſhall avail him nothing, if he be not a Member of his Church. 'Tis not enough for him to believe in Jeſus Chriſt, to confeſs him his Redeemer, to believe that he died for our Sins, that he roſe again, and aſcended into Heaven; unleſs he believes and aſſents to every Article and Tenet declar'd by any of his General Councils; *for that obſtinately to deny any one of theſe, does as certanly place him at the* Left Hand *of the* Judge, *as if he perverſly ſtood out againſt the truth of Chriſtianity, and denied* Jeſus Chriſt *to be God. And by this means, as many as by his Church are mark'd out for* Schiſmaticks *or* Hereticks, *are to expect nothing but Damnation; or rather are condemned already.*

HIs Church teaches him no *uncharitableneſs* at all, and the Doctrin ſhe delivers concerning the deſperate Eſtate of *Hereticks* and *Schiſmaticks*, is nothing but what ſhe has learnt from the mouth of Chriſt and his Apoſtles. Among the laſt advices, recommended by our Saviour at his Aſcenſion, is found the Sentence of Doom pronounced againſt all ſuch as would not receive the Doctrin preach'd by the *Apoſtles. Preach the Goſpel* (ſays Chriſt, *Mark* 16. 16.) *to every Creature: he that believeth, and is baptized, ſhall be ſaved: but he that beleiveth not, ſhall be damned.* And this is all his Church delivers in this point, repeating the ſame Sentence of condemnation againſt all ſuch, as will not recieve and believe the Doctrin left by Chriſt, and preached by his Apoſtles. And if among thoſe that believe not, ſhe comprehends not only *Infidels* and *Heathens*, but alſo all *Hereticks* and *Schiſmaticks*; 'tis nothing but what ſhe has receiv'd from the Apoſtles; who did not only ſhake the duſt off their Feets in witneſs againſt thoſe who denyed them entrance, and refuſed to believe in Jeſus; but alſo denounc'd ſuch of the Brethren to ſtand guilty of damnation, who notwithſtanding their belief in Jeſus, that he died for the Redemption of Man, and that riſing again he Aſcended into Heaven; did make *Diviſions* amongſt the Faithful, or Preached any new Doctrin contrary to what they had deliver'd. St. *Paul* is

vety expreſs in this, who foretelling *Timothy* (1 *Tim.* 4. 1, 2, 3.) of ſome, who in latter times would come and Preach a Doctrin, *Forbidding to Marry, and commanding to abſtain from Meats, which God hath created to be receiv'd:* brands them with the infamous Title of Men that *depart from the Faith, giving heed to ſeducing Spirits, and Doctrins of Devils.* In theſe words plainly letting him underſtand, that though theſe Men would not deny Chriſt, yet that their falſe Doctrin in thoſe two other Points, were enough to make them *Seducers, Deſerters* of *Chriſt*, and *Leaders* to the *Devil.* And does not he as expreſly in his 2*d Epiſtle to Timothy*, (*c.* 2. *v.* 16, 17, 18.) condemn *Hymeneus* and *Philetus*, for *prophane and vain babblers, increaſers of Ungodlineſs, and overthrowers of the Faith, who concerning the Truth erred* only in one Point, *ſaying that the Reſurrection is paſt already?* By which 'tis manifeſt to him, that the Doctrine now taught him by his Church, is nothing but what ſhe has learnt from St. *Paul*, and the reſt of the Apoſtles; it being deliver'd by them that he is a *Lyar who denieth that Jeſus is the Chriſt*, (1 *Joh.* 2. 22.) And *that every ſpirit that confeſſes not, that Jeſus Chriſt, is come in the fleſh, is not of God*, (*ib. c.* 4. *v.* 3.) And not only this, but likewiſe *A man that is an Heretick, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted and ſinneth, being condemned of himſelf*, (*Tit.* 3. 10, 11.) With this weighty advice to the *Brethren*, in which they are commanded *in the Name of our Lord Jeſus Chriſt, to ſpeak all the ſame thing, that there be no diviſions among them, but that they be perfectly joined together in the ſame mind and in the ſame judgment*, (1 *Cor.* 1. 10.) For that having *ſtrife and diviſions among them, they will ſhew themſelves to be Carnal, and to walk as Men*, (*ib. c.* 3. *v.* 3.) That therefore, there *being but one Body, and one Spirit, one Lord, one Faith, and one Baptiſm, they ſhould endeavour to keep the Unity of the Spirit, in the Bond of Peace, and not be toſſed to and fro like Children, and carryed about with every Wind of Doctrin, by the ſlight of men, and cunning Craftineſs, whereby they lye in wait to deceive*, (*Epheſ. c.* 4. *v.* 3, 4, 5, 14.) *Who transforming themſelves into the Apoſtles of Chriſt, are falſe Apoſtles, deceitful Workers*, (2 *Cor.* 11, 13.) But certainly *accurſed*, for that *troubling the Faithful, they would pervert the Goſpel of Chriſt, and preach another Goſpel, than that which had bin preach'd by the Apoſtles*, (*Gal.* 1. 7, 8.) And this is the Sum of the Doctrin of his Church, which believing that Faith is neceſſary to Salvation, it being *impoſſible whithout Faith to pleaſe God*, (*Heb.* 11. 6.) teaches likewiſe, that the *Faithful* ought to hold faſt the profeſſion of their Faith without *wavering*, for that not only they loſe it, who deny *Jeſus Chriſt* to be God, as ſome have done: but alſo all

thoſe,

thoſe, who endeavor to pervert the *Goſpel* of *Chriſt*, and in any point of Faith obſtinately deny, or teach otherwiſe than was taught by *Chriſt* and his *Apoſtles*, as *Hymeneus* and *Philetus* did: ſo that, that Chriſtian makes but a very imperfect and lame profeſſion of his Faith, who can only ſay, *I believe that Jeſus Chriſt is come in the fleſh, and that he is God and Man, the Redeemer of the world*: unleſs he can with truth add this likewiſe, *I alſo believe the whole Goſpel that he preach'd, and every point of Faith, that he has taught and deliver'd to us by his Apoſtles*: there being the ſame Obligation to obey his Precepts, and hearken to his Words, as to acknowledg the Divinity of his Perſon; and it being a ſin of the ſame blackneſs, obſtinately to oppoſe any point of his *Doctrine*, as to deny the truth of his *Perſon*. 'Tis not therefore any *uncharitableneſs* in his Church, to declare plainly this miſerable unhappy ſtate of all ſuch, who wilfully *oppoſe* and *ſeperate* from the *Doctrine* of Chriſt, deliver'd by the Apoſtles, and continued in the Catholick Church; and of ſuch who *diſobey* and *ſeperate* from the *Government* of the ſame Church, which Chriſt has Commanded all to hear and obey: But 'tis her Zeal ſo to do, and the ſame ſolicitude for the ſalvation of Souls, which mov'd the Apoſtles heretofore, to Preach the like Doctrine to their Flock; as alſo the Primitive Chriſtians to expel their Communion, and Anathematize all ſuch, who by broaching erroneous Tenets, contrary to any point of Receiv'd Doctrine, or by diſobedience, did wilfully *divide* themſelves from the *Belief* or *Diſcipline* of the *Catholick Church*: Such as were *Marcion*, *Baſilides* and *Bardeſanes*, who were Condemn'd in the Firſt Age, for oppoſing that Article of our Faith, in which we believe the *Reſurrection of the Dead*; ſuch the *Archonticks*, Condemn'd likewiſe for denying the *neceſſity of Baptiſm*: Such *Tatianus* &c. for Preaching *Marriage to be unlawful*. Such the *Millenarians*, for maintaining a thouſand Years Reign of Chriſt upon Earth, with his Saints in ſenſual pleaſures. And ſo in all Ages others were condemn'd upon the like account. It having been always, a received Cuſtom, even in the pureſt time of the Goſpel, for the Elders and Prelates, to whoſe charge Chriſt committed the care of his Flock, to oppoſe all thoſe that by new Doctrin, or by making *Schiſms and Diviſions*, did diſturb its peace: and not to permit any that by ſuch like means did endeavour to deſtroy his Unity, ſo much deſired and recommended by the Apoſtles. So that they were equally declar'd Enemies of Chriſtianity, who denyed Chriſt; and they, who confeſſing Chriſt, did yet contradict and reject any part of his Doctrin. And this upon the Principle, that *Chriſtian Faith ought to be entire*. For that every Article, Myſtery and Point of it being deliver'd by the ſame hands,

and recommended by the same *Authority*; whosoever did oppose any one Point of it, was immediately judg'd guilty of all, in discrediting the *Authority*, on which the whole stood equally grounded. And this is that great Truth proclaimed above thirteen hundred years ago, and now every where read in St. *Athanasius's Creed. Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep Whole and undefiled; without doubt, he shall perish everlastingly.* By which words was made known to the Christian World, the Sense and Doctrine of the then pure and unspotted Church, as receiv'd from Christ and his Apostles. That it is in vain for any one to hope for Salvation, unless he first believe the *Catholick Faith*; and that whosoever does not believe *it Whole and Undefiled*, shall certainly perish everlastingly. Which is a Doctrin like that deliver'd by the Apostle, concerning the observance of the Laws of God; that as whosoever *fails in one, is made guilty of all*; so also, whosoever disbelieves one Article of the Catholick Faith, does in a manner disbelieve all. There being no more hopes of Salvation for one that denies obstinately any *one* Point of the Catholick Faith, tho' he believes all the rest; than there is for one, who keeps *Nine* of the Commandments; with the Breach of the *Tenth*. An obstinate opposition against one Point of Faith, and a sin against one Commandment being as certainly damnable, as if 'twere against *all*. There being the same reason, and an equal necessity that the Observance of God's Law, and the Assent to the Catholick Faith be *alike entire* and *Whole*. And now being convinc'd, that none can believe to Salvation, but he that embraces the Catholick Faith thus *wholly* and *entirely*, by an equal submission to all the *Mysteries* contain'd in it, without opposition to any. And being likewise convinc'd, that no one can arrive to the true knowledg of this Faith, with an assurance of its *Integrity*, but by receiving it as propos'd and believ'd by the *Church of Christ*; Which *Church* was founded by the Son of God, watred with his Bloud, and by an infallible assistance of the Holy Ghost (by which it was to be taught all Truth to the end of the World) was secur'd from the danger of being deceiv'd or deceiving others, to the consummation of things: he does not doubt, but as in the Apostles time, so also ever since, and at present, *God addeth to this Church daily such as shall be saved*, (*Acts* 2. 47.) there being no *entire faith* necessary to Salvation, to be found out of this *Church*; and no possibility, as St. *Cyprian* says, that *God* shall be a *Father* to any, who own not *this Church* for his *Mother*. But now, *where* and *which* this *Church* is, and what Society of Men are Members of it, among such variety of Pretenders; though it

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may ſeem a great difficulty to ſome to diſtinguiſh; yet to him it is none at all; for ſince there is no other Church, beſides the *Roman Catholick*, which has had a continued and viſible Succeſſion of Biſhops and Paſtors in all Ages ſince the Apoſtles; no other that has converted Infidel Nations to Chriſtianity: no other that has always preſerv'd Peace and Unity amongſt its Members, all of them ſpeaking the ſame thing, and being perfectly join'd together in the ſame mind, and the ſame judgment; no other that by aſſembling the Elders and Prelates, has oppos'd in all ages Hereſies and Schiſms, and condemn'd all thoſe, who not ſparing the Flock, have ſpoken perverſe things, endeavouring to draw away diſciples after them, no other, that has, in obedience to the command of Chriſt, ſend Apoſtles amongſt Infidels and Unbelievers, for the preaching to them the Goſpel, and inſtructing them in Chriſtianity, and by this way, without Arms or blood, have ſpread their Faith throughout the World: No other, that by evident and undeniable Miracles, have prov'd the truth of her Doctrin: No other but what has begun by *ſeperation*, whoſe firſt Preachers have *gone out* from this; the time of their firſt Preaching, and ſhewing themſelves to the World, being upon Record, and their new Doctrine cenſur'd and condemn'd by that Church, from whence they *ſeparated*. Since, I ſay, there's no other Society or Chriſtian Congregation in the World, to which theſe certain Marks of the Church of Chriſt, does agree; 'tis evident to him, that this is the only true Church; that whoſoever denies any Article of her Faith, denies ſo much of Chriſt's Doctrin; that whoſoever hears her, hears Chriſt; and whoſoever obſtinately and wilfully is ſeparated from her, is in the ſame diſtance ſparated from Chriſt himſelf; and finally, that *God addeth to this Church daily, ſuch as ſhall be ſaved*, (*Acts* 2. 47.)

36. *Of Ceremonies and Ordinances.*

HIs Church, upon the preſumption of being Apoſtolical and Commiſſioned by Chriſt, has brought in ſuch an infinite number of unneceſſary ſuperſtitious Ceremonies, *that the whole exerciſe of her Religion, conſiſts in nothing but a vain Pomp and empty Shew. And whereas Chriſtians are commanded by the A-*

HIS Church has appointed a great number and variety of Ceremonies to be uſed in the Celebrating *Divine Service*, in the *Offices* and the Adminiſtration of the *Sacraments*. She has likewiſe many *Obſervances*, *Ordinances*, *Conſtitutions* appertaining to Diſcipline and the Government of the Flock. And all theſe are receiv'd, approv'd or inſtituted by her

Poſtle to ſerve the Lord in Spirit *and* Truth: *She has made void this Precept; and neglecting both Spirit and Truth, has reſtor'd the heavy yoke of* Jewiſh Rites, *without the leaſt Authority of the* Word of *God: But rather in expreſs oppoſition to it, has made theſe her Humane Inventions take place of the Divine Law. And then beſides her Ceremonies, what an endleſs account is there of other Ordinances, Inſtitutions, Precepts, to which ſhe obliges all in her Communion. How many are her Faſt-Days, Rogation, and Ember-Days? How many her Feſtival and Holy-days? How many her Injunctions on ſeveral degrees of People? That Prieſts ſhall not Marry, that whoſoever is in Orders, ſhall be oblig'd to the reciting or ſinging ſuch and ſuch Offices. That Marriage ſhall not be permitted, but at ſome ſet times. And a multitude of other ſuch reſpective Commands, which have no grounds in Scripture, and no other Authority for them, beſides the decrees of ſome* Popes, *who for ſome private Ends, and the making themſelves great, thought fit to lay* theſe burdens *upon the People. Some being firſt inſtituted by Pope* Teleſporus, *as the Faſt of* Lent: *Some*

her, every one in her Communion does embrace, admit and willingly ſubmit to, without oppoſition, exception, or calling any into queſtion. Becauſe, although the Particulars thus appointed or commanded, be not to be found in Scripture: Yet there being in the Scripture, an expreſs and abſolute command given to the whole Flock of Chriſt, of following and being obedient to thoſe, that have thus order'd theſe things, in virtue of that command they voluntarily, and without conſtraint, accept all that is of their appointment: without excepting againſt any thing, unleſs it be manifeſtly ſinful. And this they look on, as a Chriſtian Duty belonging to all ſuch, that are, by God's Pleaſure, in ſubjection to the Higher Powers, or under charge. And therefore, as a Servant having receiv'd a Command from his Maſter, is oblig'd to comply with it, in caſe it be not ſinful, although he cannot find the thing then particularly commanded, in Scripture; the general Precept of *Servants being Obedient to Maſters*, being ſufficient to let him know his obligation, and to remove all ſcruple. And as Children are in Duty oblig'd to perform the Will of their Parents, upon the Command, *Obey thy Father and thy Mother*, whether the the thing particularly willed, be in Scripture, or no, So they judg it the Duty of all Chriſtian People to ſubmit without contention to the

by Calixtus, *as the* Ember-days, *Some by* Pope Nicholas, *as the Prohibition of Marriage: And ſo all the reſt. And yet, forſooth, all theſe muſt be obſerved under pain of eternal Damnation, as if God and the* Pope *commanding were but all one, and had Heaven and Hell equally at their diſpoſure.*

the Ordinances and Conſtitutions of their Paſtors and Prelates, although the things particularly order'd by them, be not expreſs'd in Scripture; it being a ſufficient ground for this their Submiſſion and Obedience, that God has given them a General Command; *Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your Souls, as they that muſt give account,* (*Heb.* 13. 17.) *Remember them which have the rule over you, who have ſpoken to you the Word of God, whoſe Faith follow,* (*Heb.* 13. 7.) So that to them it ſeems a very fallacious rule, leading to all confuſion and unchriſtian contentions, *viz.* That the Higher Powers, our Superiors, Paſtors and Prelates, are not to be obey'd, but only in ſuch things as are expreſs'd in Scripture; and as for any other particulars, whoſoever upon examination, cannot find what is commanded by them in *Holy Writ*; may lawfully refuſe ſubmiſſion; nay, he is oblig'd to reſiſt. For however this ſeems to bear much of the Word of God in the face of it, yet certainly 'tis wholly deſtructive to it; and under pretence of adhering cloſe to the Scripture, undermines the very Author of it. This the Primitive Chriſtians underſtood ſo well, that they deteſted all ſuch Maxims, and following the Advice of the Apoſtle, choſe rather to truſt their Souls in the hands of thoſe, whom God had plac'd over them, by an humble Submiſſion to the Government, and a peaceable Obedience to their Decrees; than by a preſumptuous queſtioning of every thing, and raiſing vain diſputes, to take the *Rule* of the Flock out of the hands of thoſe, to whom God had providentially deliver'd it, and place themſelves Judges over the Church, their Elders Prelates and Paſtors, whom God had commanded them to hear, and be in Subjection to. So that we never read, that they ever pretended to weigh the Ordinances of their Superiors by their own reaſoning, or to bring them to the Teſt of the Word of God, before the acceptance; but alway judg'd it conform to the Word of God, that their *Governours* ſhould *Rule*, and they *Obey*. Thus when the Apoſtles obſerv'd the *Sunday* inſtead of the *Sabbath*, and met together at *Pentecoſt*; we don't read that the Faithful then began to turn over their Bibles, to find a Command for theſe particulars, but with a prompt Obedience readily followed them in the Obſervance. So when Abſtinence from Bloud and Strangled Meats, was order'd by the Elders Aſ-

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sembled at *Jerusalem*; (*Acts* 15.) the multitude of Believers having heard the Decree, never murmur'd at it, or call'd it into question, however seemingly contrary to the intention of Christ, who in abrogating the Law of *Moses*, was thought to have cut off all these Obligations; but they all *rejoiced for the Consolation*, (*ib. v.* 31.) So when St. *Paul* gave orders to the *Corinthians*, (1. *Cor.* 11.) in what manner and posture, they were to behave themselves at Prayers in their Assemblies, both Men and Women; we don't hear, that he was challeng'd by any, to shew by what authority of Scripture he thus reprov'd and prescrib'd in these particulars, or by what they were oblig'd to receive his Prescriptions; but with a prompt submission accepted his Orders, not doubting, but since it was God's Will to place *Rulers* and *Governours* over them, it must be God's Will that they should be obedient to them, in following their Decrees, and observing their Constitutions. And with this Doctrin of Obedience, Humility and Submission all the Primitive Christians were train'd up by the Apostles, who zealously laboured by this means, to preserve them in peace and Unity; that so they might think all the same thing, and be of one mind and one judgment and without Divisions: insomuch, that there is not any one thing so often repeated in their Writings, as Exhortations to this Obedience and Submission: See, how, going *through the cities, they deliver'd to them* (the Faithful) *the decrees for to keep, that were ordain'd by the Apostles and Elders which were at Jerusalem*, (*Acts* 16. 4.) See how St. *Paul* commands the *Thessalonians, to hold fast the traditions, they had been taught by word, or by Epistle*, (2 Thess. 2. 15.) See how he comands the *Hebrews*; *Obey them, that have the rule over you, Remember them, which have the rule over you*, (Heb. 13. 7. 17.) See with what earnestness St. *John* urges this; *He that knoweth God heareth us, he that is not of God heareth us not*, (1 Joh. 4. 6.) *hereby, know we the spirit of truth, and the spirit of errour.* And then again, does not St. *Paul* commend the *Corinthians* for their Obedience; *Now I praise you, Brethren, that you remember me in all things, and keep the Ordinances, as I deliver'd them to you*, (1 Cor. 11. 2.) And then, having given them directions as to their behaviour in their Assemblies, he adds; *But if any man seem to be contentious, We have no such custom, neither the Churches of God*, (1 Cor. 11. 16.) And now it being thus evident, that the Church of Christ in the Apostles time was founded, and preserv'd by a Submission and Obedience of the Flock to their Pastors; the *Papists* teach and believe; that, what was taught and commanded by the Apostles to the Faithful then living, ought to be receiv'd, as a Doctrin necessary for all succeeding Ages, and that Submission and Obedience ought to have been as much the Duty of Believers, ever since, as it was then; the Commands and Practice of that time

time, being undoubtedly the beſt, and only Pattern for the Faithful for all times, even to the End of the World. And they do not only teach this Doctrine of Submiſſion in their Books and Sermons, but alſo obſerve it in their Lives, having in all Ages depended on their Elders and Prelates in all matters touching the Diſcipline and Goverment of the Church; leaving *Rule* to thoſe, whoſe Charge and Office it is to *Rule*; and never believing, that they, who are under Charge and Command expreſly by Saint *Paul* to *Remember* and *Obey* thoſe who have the *Rule* over them, can upon any pretence whatſoever, nay, tho' an Angel from Heaven ſhould come and Preach otherwiſe, be diſcharg'd from this Chriſtian Obligation, and be exempted from *Remembring* and *Obeying*, whom thus by God, ſpeaking by his Apoſtle, they are Commanded to *Remember* and *Obey*. And upon this ground it is, that in things concerning the *Order* to be obſerv'd in the *Divine Service*, in all *Ceremonies*, *Holy Rites*, *Eccleſiaſtical Conſtitutions*, and *Ordinances*, they have neither *Nill* nor *Will* of their own; but always receive, and think that the *beſt*, which is Order'd and Appointed by thoſe, to whom, by *Divine Law*, they owe *this Submiſſion and Obedience*, and to whom the Ordering and Appointing theſe things, appertains. And therefore if theſe appoint a Day of *Humiliation*, for imploring God's Mercy, or averting his Judgements, they never ſcruple to obſerve it; if a day of *Thanksgiving* in memory of ſome ſignal Benefit, they likewiſe Obey. If theſe judge it fit, that on every *Friday* ſhould be commemorated the Death and Paſſion of our Redeemer in *Faſting*; and command *Lent* to be obſerv'd, in remembrance and imitation of our Lord's forty days Faſt in the Deſart, they think it their obligation to do ſo. If theſe order ſuch and ſuch days to be ſet apart, and kept Holy in Remembrance and Thanksgiving for the *Incarnation*, *Nativity*, *Circumciſion*, *Reſurrection*, and *Aſcenſion* of *Chriſt*, and for other ſuch like intentions, they eſteem it ſinful to oppoſe it. If theſe judge it decent that the Faithful ſhould *bow* at the Name of *Jeſus*, ſtand at the reading of the *Goſpel*, proſtrate, or incline themſelves at the *Confeſſion*. If they appoint *Tapers* and *Lamps* to be uſed in *Churches*, to repreſent our Saviour, who came to enlighten the World; and *Incenſe* to be uſed, to mind the people, that their Hearts and Prayers, ſhould, like the Smoak, aſcend directly toward Heaven: If in the Adminiſtration of the *Sacraments*, in *Exorciſms*, in the *Offices*, and the Celebration of the *Maſs*, theſe determine ſeveral *Rites* and *Ceremonies* to be obſerv'd, for more *Decency*, greater *Solemnity*, and that by ſuch exteriour helps, the minds of the Faithful may be mov'd to the contemplation of the *Sacred Myſteries*, and rais'd more ſenſibly to the apprehenſion of the Majeſty of God, in whoſe Honour all is perform'd; they look upon themſelves bound to allow and embrace all theſe things without reluctance or oppoſition; al-

ways thinking, that to be moſt proper, which is inſtituted by ſuch, who have the *Rule* over them. And if any endeavour to raiſe Diſputes, and be contentious concerning the *Neceſſity* of theſe Inſtitutions, *they have no ſuch Cuſtom, neither the Churches of God.* One thing they know to be neceſſary, that is, that they ſhould be *Obedient*; and that in the Service of God, they muſt not honour him as the *Jews* did, *Iſa.* 58. 13. by *doing their own ways, finding their own pleaſure, and ſpeaking their own words*; but as Chriſtians are Commanded, in a true *Self-denyal*, a ſincere *Humility* and *Obedience*, ſubmitting to thoſe whom God has left to rule and govern the Flock. Neither is there any danger of falling back into the *Jewiſh* Law, by approving the allow'd Ceremonies of the Church; it being certain, that in the Abrogation of the Old Law, all Ceremonies were not at the ſame time extinct: But only ſuch as were meer *Types* and *Figures* of things to come in the New Law, which are now fulfill'd: Whilſt others, (fit for the raiſing Devotion, and expreſſing the affections of the Soul, and other ſuch ends,) are ſtill commendably retain'd as lawful, and equally neceſſary now, as heretofore: ſuch are, *Kneeling, Faſting, lifting Hands and Eyes to Heaven, Sighing, knocking the Breaſt, days of Humiliation, Thanksgiving, Watching, Hair-cloth, Singing, Impoſitions of Hands, Benedictions, uſing Oyl, Spittle, Breathing, &c.* all which are as lawful, convenient and neceſſary for *Chriſtians*, as they were for *Jews*; and no more to be neglected, becauſe they were us'd in the *Old Law*, than praying, meeting, Reading the Law, Singing Pſalms, Humility, and Obedience, *&c.* are to be laid by, and diſown'd by *Chriſtians*, becauſe they were obſerved by the *Jews*. Eſpecially, ſince theſe, with many others, have been recommended to us by the practice of Chriſt and his Apoſtles, and of all Primitive Chriſtianity. Neither has the uſe of Holy Ceremonies been wholly diſ-approved by thoſe of the *Reformation*. The *Engliſh Profeſſion* of Faith, publiſh'd in the year 1562. allows them in the 34th Article. The *Bohemick Confeſſion* in the 15th Article, *Anno* 1537. The *Auguſtine, Tit. de Miſſ. Anno* 1530. as it was penn'd by *Melanchthon*. So that ſince *Ceremonies* are generally look'd on as commendable and lawful amongſt Chriſtians; the Papiſts judge it proper to thoſe who have the *Rule*, to Order and Diſpoſe of them, and declare to the Flock, *how, when, and where* they are to be obſerved. And if they who govern, judge fit to oblige the Faithful to the obſervance of any in particular, they teach that it is the Duty of the Flock, to Obey. Things *indifferent*, after ſuch Commands, being no longer of *choice* but *neceſſary*; and no leſs *obliging*, than the Commands of a Father to his Child; where, in caſe the thing be not apparently *ſinful*, 'tis no perſwaſion of the thing being *ſuperfluous*, can excuſe an obſtinate denyal from *Diſobedience*. It being more ſafe and Chriſtian-like, for all that are under any Government, whether

ther Natural, Eccleſiaſtical or Civil, to perform and comply with ſuch things, as they judge in their own private Sentiments, *Unneceſſary*, meerly upon the account of being *Commanded*, than upon ſuch conſiderations, to diſturb the order of Government, and fly in the Face of Lawful Authority: than which nothing is more oppoſite to the Principles of Chriſtianity; and deſtructive of all Humane Society. And upon theſe grounds it is, that the *Papiſts* founding themſelves upon the ſure foundation of *Humility* and *Obedience*, have in all Ages acknowledged *Overſeers* and *Rulers over them to watch and feed the Flock*, to whom God hath given *Power*; *there being no power but of God, and that whoſoever reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt, ſhall receive to themſelves damnation*, *Rom.* 13. 1, 2.

XXXVII. Of Innovations in Matters of Faith.

HIS *Church has made ſeveral* Innovations *in Matters of* Faith, *and howſoever ſhe lays claim to* Antiquity, *with a pretence of having preſerv'd the Doctrine of the Apoſtles inviolable and entire*; *Yet* 'tis *evident to any ſerious Obſerver, that the greateſt part of her Belief is* meer Novelties; *that bearing date from Chriſt or his Apoſtles, but only from ſome of her own more modern Synods. There ſcarce having paſs'd any Age yet, wherein there has not, in theſe* Eccleſiaſtical Mints, *been coyn'd* New Articles, *which, with the counterfeit ſtamp of Chriſt and his Apoſtles, are made to paſs for* Good *and* Currant, *amongſt his credulous and undiſcerning retainers: And, beſides theſe, what a great*

HIS Church has never made any *Innovation* in Matters of *Faith*; what ſhe believes and teaches now, being the ſame that the *Catholick Church* believ'd and taught, in the firſt three or four Centuries after the Apoſtles. And tho' in moſt of her *General Councils* there has been ſeveral Deciſions touching Points of Faith; Yet can no one, without an injury to truth, ſay, that in any of theſe has been coin'd *new Articles*, or Chriſtians forced to the acceptance of *Novelties*, contrary to the *Scripture*, or antient *Tradition*. Theſe have only trodden in the *Apoſtles* ſteps; as often as they have been in the like circumſtances with them; doing exactly according to the Form and Example left to the Church, by thoſe perfect Maſters of Chriſtianity. And therefore as the *Apoſtles* in their Aſſembly, *Acts* 15. determin'd the Controverſie concerning the *Circumciſion*; and propoſed to the Faithful, what was the Doctrine of Chriſt in

number of Errours *have been introduc'd at other times; how many did Pope* Gregory *bring in, and how many the* Ignorance *of the* Tenth Age *? So that if we compare the Church of* Rome *now, with the Primitive times of the firſt three or four hundred years, there are no two things ſo unlike; ſhe is a* Garden *now, but quite overgrown with* Weeds; *ſhe is a Field, but where the* Tares *have perfectly choak'd up the* Wheat, *and has little in her of* Apoſtolical, *beſides the* Name.

that point, of *neceſſity* to be believ'd; of which till that deciſion, there had been rais'd ſeveral Queſtions and Doubts; but now no longer to be queſtioned, without the Shipwrack of Faith. So in all ſucceeding ages the Elders of the Church, to whom the *Apoſtles* left their Commiſſion of *watching over the Flock*, in their *Councils* have never ſcrupled to determine all ſuch Points, which had been controverted amongſt the Brethren, and to propoſe to them, what of *neceſſity* they were to believe for the future, with *Anathema* pronounced againſt all ſuch, as ſhould preſume to preach the contrary. Thus in the year 325. the firſt *Nicene Council* declar'd the Son of God to be *Conſubſtantial* to his *Father*, againſt the *Arians*; with an obligation on all to aſſent to this Doctrine, though never till then, propos'd or declar'd in that Form. Thus in the year 381. the *Holy Ghoſt* was declar'd to be *God*; againſt *Macedonius* and his Followers, in the firſt *Conſtantinopolital Council*. And in the firſt *Epheſin*, *Anno* 431. *Neſtorius* was condemned, who maintain'd *two Perſons in Chriſt*, and that the *bleſſed Virgin* was not *Mother of God*; with a Declaration, that both theſe *Tenets* were contrary to the *Catholick Faith*. In the ſecond *Nicene Council*. *Anno* 787. Image-breakers were Anathematiz'd. And ſo others at other times; and at laſt, in the *Council of Trent*, was declar'd the *Real Preſence*, *Tranſubſtantiation*, *Purgatory*, *the lawfulneſs of the Invocation of Saints*, *of keeping Holy Images*, *&c.* againſt *Luther Calvin*, *Beza*, *&c.* And now, though in all theſe, and the other *General Councils*, the perſons condemned, took occaſion, from theſe *New Declarations*, to cry out, *Novelties*, *Novelties*, to fright the people with the noiſe of *new coin'd Articles*, and that the *inventions of Men* were impos'd on them, for *Faith*. Yet 'tis evident, that theſe *New Declarations* contain'd nothing but the *Antient Faith*; and that there had never been any ſuch *Declarations* made, had not the Doctrine propos'd in them, being oppos'd and contradicted by ſome ſeducing Spirits, who going out from the Flock, endeavour'd by making Diviſions, to draw numbers after them. So that the *new Propoſal* of a Tenet, is but a *fallacious* proof of the Doctrine being *lately invented*, but a *good Argument* of its being *lately oppos'd*. 'Tis certain from *Scripture*, *Act.* 15. that the Apoſtles had never declar'd

declar'd the *non-neceſſity of Circumciſion*, had not certain men come down from *Judea* and taught the Brethren the contrary. And that the *Conſubſtantiality* of the Son, had never been defin'd by the *Nicene Fathers*, had not *Arius*, with his Followers, oppos'd this *Catholick Doctrine*. And as certain it is, that the *Council of Trent* had been altogether ſilent as to *Tranſubſtantiation*, *Praying to Saints*, *Purgatory*, *&c.* had not *Luther*, *Calvin*, and their Diſciples, once profeſſors of this Doctrine, *gone out* from the *Flock*, and upon the preſumption of a *New Light*, endeavour'd to perſwade the Faithful, that theſe Tenets, then believ'd by the whole *Chriſtian* World, were no longer to be own'd, but to be quite thrown by, as *Antichriſtian* and *Diabolical*. 'Twas this oblig'd the *Paſtors* to watch and take care of their Flock; and therefore not flying away, as the *Hireling* does, when the *Wolf catcheth, and ſcattereth the Sheep*, they aſſembled together in a Body, and declar'd to all under their charge, that they ought not to follow ſtrangers; that howſoever theſe came pretending to the *Shepherd's voice*; yet ſince they *came not by the dore into the Sheepfold, but climbing up ſome other way, they were no Shepherds, but Thieves and Robbers*; ſuch whoſe buſineſs was not to feed, but to ſteal, kill and deſtroy. Twas this made them encourage all under their care, not to waver; but to ſtand faſt, and hold the profeſſion of their Faith, and notwithſtanding all pretences, by no means to ſuffer themſelves to be deluded, and led away with *ſtrange Doctrine*; and that they might the better ſecure them from falling into *Errours*, they gave them a Draught of their *Chriſtian Doctrine*; eſpecially of all thoſe points, which theſe *modern ſelf-commiſſionated Apoſtles* did preach againſt, and endeavour to undermine; particularly declaring to them, the Faith they had been bred up in, which they had receiv'd from their Forefathers, and been deriv'd even from the *Apoſtles*. Securing them, that whatſoever was contrary to this, was *Novelty* and *Errour*. And now in the *Paſtors* declaring this to the *Faithful*, where was the *Innovation*? The *Council* did nothing but propoſe fully and explicately, what, before their meeting, was the Doctrine of all *Chriſtendom*, and had been ſo amongſt the *Primitive Fathers*. 'Twas they made *Innovation*, who preach'd contrary to the Doctrine thus believ'd and receiv'd; which *Luther* was not aſham'd to own himſelf guilty of; plainly acknowledging, that He *ſeparated from the whole World*.

But it ſeems that the whole World was then corrupted, and the Religion then every where profeſs'd, was overgrown with Superſtitions, Errors and Abominations; ſuch as had crept into the Church, ſome five Hundred Years before, ſome nine Hundred, and ſome a Thouſand; and 'twas from theſe *Luther* ſeparated, intending to *Reform* Chriſtianity, and bring it to the *purity* of the *Primitive* times, of the firſt three Hundred Years. And

was

was it not very ſtrange now, that ſo many groſs *Fooleries*, idle *Superſtitions*, and even down-right *Idolatry*, ſhould creep into a *Church*, and ſpreading it ſelf through all Nations, infect the whole World, becoming the publick profeſſion of Chriſtendom for ſo many hundred Years, and be confirm'd and eſtabliſh'd by the Laws of every Kingdom; and that no body ſhould take notice of any ſuch thing, either at its firſt Riſe, or in all its progreſs of ſo many Years: Inſomuch, that had not *Luther* made the Diſcovery, 'tis likely we ſhould never have come to the knowledge of theſe Thouſand Years Errors and Corruptions: No thinking Man certainly, but judges it impoſſible, that the very *Fundamentals* of *Chriſtianity* ſhould be ſhaken, and the Religion planted by the Apoſtles turned into *Idolatry*; and yet that no Learned Man ſhould any where appear to contradict theſe Abominations, no Zealous *Paſtors* to withſtand them, no pious *Princes* to oppoſe them: Hiſtory ſufficiently ſatisfies any Curious Reader, that from the firſt planting of the *Church*, there has been in no Age, any Man yet that has preach'd any *Heterodox* and *Erroneous Tenets*, and by introducing Novelties, has endeavour'd to infect the minds of the Faithful with *Hereſie* and *Superſtition*, but immediately have ſtood up Virtuous and Learned Men, in defence of the *Truth*, in their Writings and Sermons publickly confuting and condemning the *Errours*, and giving an Alarm to the World, to beware of ſuch *Deceivers*, and their wicked *Doctrine*; and withal, never omitting, to Record their Names to Poſterity; with an account of the *Year* when they began to Preach, under *what Emperours*, and what was the occaſion of their *Revolt*. Was not all this, and even more done againſt *Arius*? How many appear'd againſt the *Manichees*? How many againſt the *Donatiſts*; againſt the *Novatians*, againſt the *Macedonians*, the *Neſtorians*, the *Eutychians*, the *Pelagians*, the *Berengarians*, *&c.* So that never any thing has made ſo much noiſe in the World, ſo many commotions, ſo many diſturbances; nothing has been ſo impoſſible to be carryed on with *ſecreſie* and *ſilence*, as the broaching any new *Hereſie*, the making a *Schiſm*, the *alteration* of *Religeon*, the ſtarting up of ſome new Society and Pretenders to *Reformation*. What Tumults did all the fore-mentioned *Apoſtles* raiſe, diſturb'd at the Doctrine of *Mahomet*, and the crying up the *Alcoran*? What Stirs and Commotions at the *Reformation* of *Church* and *Faith*, pretended by *Luther*, *Zwinglius* and *Calvin*? How then can it be judg'd in the leaſt probable, that great variety of *erroneous Tenets* and *Antichriſtian Doctrin* ſhould be introduc'd by the *Papiſts*, contrary to the ſenſe and belief of all Chriſtianity, either in the fourth, fifth, ſixth or tenth Century; and yet that there ſhould not be the leaſt diſturbance occaſion'd by it, no tumults or oppoſition; but all done with ſo much quietneſs, in ſuch a profound Peace and Silence, that had it not been for the *News* brought

brought, ſome Ages after, we had never ſuſpected the *Alteration*? And is this poſſible? Is it poſſible, that the whole Chriſtian World ſhould *change* their *Religion*, both as to the *Internal Belief*, and *external Profeſſion* and *exerciſe* of it; and no body be ſenſible of the change, ſo as to withſtand the Abomination, or to tranſmit to Poſterity, even ſo much as the leaſt Word of its beginning or propogation? Let any man upon ſome conſideration, tell me, whether it be poſſible, that this one little Kingdom of *England* ſhould fall from this *pure Apoſtolical* Doctrine it *now* profeſſes, into down-right *Popery*, (or any other way *alter* the whole Sheme of its *Religion*) and have the *Alteration* confirm'd by ſeveral *Acts of Parliament*, and continue in the publick Exerciſe of it for a thouſand, five hundred, or even one hundred years, and yet no one in this Kingdom, or out of it, ſhould be ſenſible of the *Alteration*; but alſo to be manag'd with ſuch *Policy* and *Craft*, that the whole buſineſs ſhould be a *Secret* for many Ages? And if this be ſcarce to be thought poſſible of this one Kingdom; what can be imagin'd, when 'tis affirm'd of many Nations of the whole Chriſtian World; Can any thing look more like a *Fable* or *Romance*? Or can any Rational Man, barely upon ſuch a *Report*, condemn the *Faith* and *Religion* of his *Anceſtors*, for *Novelty* and *Humane Inventions*; and quite laying aſide this, take him for the Rule of his *Reformation*, who thus, without Reaſon, Juſtice or Truth, has thrown ſuch an Infamy upon all the Chriſtians preceeding him for a thouſand years?

But not to inſiſt upon theſe reaſonings, for the wiping off the ſcandal of *Novelty* from the Doctrine of the *Church* of *Rome*; 'twould not be amiſs here, to look beyond the *Tenth Century*, as alſo beyond the time of *Pope Gregory*. And if in thoſe earlier Chriſtians, nothing can be found of that *Faith* and *Profeſſion*, which is charged as *Novelty* and *Errour* againſt the *Church* of *Rome*, all the *Papiſts* in the World ſhall joyn with their *Adverſaries*, and condemning *Pope Gregory* for a *Seducer*, and all of the *Tenth Age* for ſo many *Ignoramus*'s, ſhall in one voice with them cry out againſt all ſuch *Doctrine*, *Novelty*, *Novelty*, *Errour*, *Erronr*. But if, on the contrary, every *Point* thus challeng'd of *Novelty*, ſhall appear to have been the *Profeſſion* of the *Faithful* in the time of the *Purity* of the *Goſpel*; if before Pope *Gregory* we find that *Invocation of Saints*, *the Real Preſence*, *Tranſubſtantiation*, *Purgatory*, *Prayer for the Dead*, *the Uſe of Holy Images*, *Relicks*, *the Sign of the Croſs*, *Proceſſions*, &c. were a *receiv'd Doctrine*, and *common Practice* of *Chriſtian* in thoſe *Primitive times*; Then ſhall the *Papiſts* remain as they are, as being of the ſame *Faith* and *Religion*, with thoſe *Antient Believers*, without any *Additions* and *Alterations*; and all their *Adverſaries* ought in juſtice to *return* again to their *Communion*, and making up one Quire, cry out with them; *Bleſſed are they who believes as our Fore-*

fathers

fathers believ'd. who receiv'd their Faith from the Apoſtles and their Succeſſors; and Accurſed be they, who ſeparate from this Faith, and upon the Noiſe of Novelty and Errour, make Diviſions in the Church, and fall from her Communion, believing Lies rather than Truth.

In order to this, I intended in this place to have given the *Reader* a fair proſpect of the *Doctrine* and *Belief* of the Fathers, at the firſt five hundred years after Chriſt; but finding the Matter to increaſe ſo much beyond expectation upon my hands, I have reſerv'd them for another occaſion. But however, upon confidence of what I am able to produce in that point, I cannot omit to aſſure the *Reader*, that the chief, and moſt material Points charg'd upon the Church of *Rome* for *Novelty*, the *Primitive Fathers* do ſo plainly own to have been the *Faith* and *Profeſſion* of the *Church* in their days; and to have been deliver'd down, and taught as the *Doctrine* of the *Apoſtles*; that an impartial Conſiderer need not take much time to conclude, whether are the greater *Innovators*, thoſe that now Believe and Profeſs theſe Tenets and Practices; or they that diſown or reject them. 'Tis evident, that every Point of that Doctrine, which is now decry'd for *Popery*, and baſely ſtigmatiz'd with the note of *Errours* introduc'd of late, and of a modern invention, is by many Ages older than thoſe, who are reputed to be the Authors; that every particular Article laid to the *Ignorance* of the *Tenth Century*, and to the contrivance of *Pope Gregory*, are as expreſly and clearly own'd, and taught ſome Ages before, as it is now at this day. That thoſe Great Men were as down-right *Papiſts* in theſe Points, as we are now. And that any *diſturber* of *Chriſtianity* might have as well defam'd them for believers of *Novelties* and *Errours*, as we are now at this preſent. The *Faith* that they profeſs'd then, we profeſs now; and if any of our Doctrine be *Novelty*, 'tis a *Novelty* of above twelve hundred years ſtanding: And who can queſtion it not to be of an older date? If it was the publick belief of the *Chriſtian World*, in the fourth Century, who can be better Witneſſes of what was believ'd before them, even in the third Age, than They? They tell us, that the Doctrine they maintain and deliver, is the *Faith of the Catholick Church*, receiv'd from their Fore-fathers, and as it was taught by the *Apoſtles*; and we don't find, that in any of theſe Points, they were challeng'd by any Authority, or oppoſed by the Paſtors of the Church, or any Writers, either then living, or ſucceeding them, but received always with great veneration; And upon what grounds can any callenge them now? Is it poſſible, that any living now, can give a better account of what was believ'd and practis'd in the third Age, than They that immediately follow'd them? Which will be more credible Witneſſes of what was done in *Forty Eight*; thoſe that ſhall be alive fifty years hence; or they that are not yet to come

theſe

theſe thouſand years? If therefore theſe Holy Men declare to us the Doctrine they believ'd; with an aſſurance, that it was the Faith of the *Catholick* Church, ſo believ'd by their Anceſtors, and as they had receiv'd it from the Apoſtles and their Succeſſors; do not they deſerve better credit, than others, who coming a thouſand years after, cry out againſt all theſe ſeveral Points, that they are nothing but *Novelty* and *Errour*? 'Tis evident therefore to him, that this noiſe of *Novelty*, was nothing but a *ſtratagem* for the introducing of *Novelties*; and that thoſe that brought an Infamy upon theſe Points, by this aſperſion, might with as great applauſe every, and as eaſily have laid a ſcandal upon other Article of the ChriſtianFaith, which they thought fit to retain, and have had them all exploded for *Novelty*. And this has been ſo far done already, that even three parts of that Doctrine, pick'd out by the *firſt Reformers*, for *Apoſtolical*, and conform to the *Word of God*, we have ſeen in our days clamour'd againſt for *Novelty*, and thrown by with as general Approbation, and as clear Evidence of the charge, as ever they laid by *Tranſubſtantiation* and the *Primacy*. The *firſt Reformers* caſt off the Authority of the *firſt Biſhop*, as being a *Novelty*; *Others* ſoon after cry'd down the Authority of *all Biſhops*, for a *Novelty*. The *Firſt* diſown'd a great part of the *Prieſtly Function*, as being lately crept in; the *Others* diſown'd all the reſt, and even *Ordination* it ſelf, as having all crept in together. The *Firſt* threw out a great number of *Ceremonies*, as being not *Apoſtolical*, but of a modern Inſtitution: The *Others* threw out even what they had retain'd, for being no more an Ordination of the *Apoſtles*, than the former. The *Firſt* laid by five of the *Sacraments*; the *Others* laid by the *other two*. And thus *Novelty* was the *Word*, whenſoever any receiv'd Doctrine of Chriſtianity was to be outed, and may to be made for a *Novelty*: And he does dot doubt, but, that if the noiſe of *Novelty* continue long, ſo unhappily ſucceſsful as of late, and the liberty be permitted to every *preſuming Spirit*, to fix this ſcandal upon whatſoever Doctrine or Inſtitution they ſhall think fit; that all Chriſtianity is in a fair way of being thrown out of doors: and the *Bible*, *Preaching*, *Catechiſing*, *Chriſt's Incarnation* and *Paſſion*, &c. is as likely to be caſt off for a *Novelty*, as all the reſt have been. Thoſe that will but ſhew to the People, that even theſe things have been all receiv'd from *Rome*, and that the *Papiſts* by their *Miſſionaries*, ſpread theſe Doctrines over the World, may ſoon perſwade them, they are nothing but *Popiſh Inventions*, meer *Novelties*; that thoſe that began the *Reformation*, did their buſineſs by halves, and that the World will never be *throughly Reform'd*, till all theſe *Romiſh Superſtitions*, are laid by with the reſt; they being of the ſame date. He takes no notice thereof of all the clamours rais'd againſt ſeveral points of the receiv'd Doctrine of his Church; his

Faith is founded on better Principles, than to be ſhaken with ſuch a *Vulgar Engine. Novelty, Novelty*, is a cry, that may fright unthinking Men from their Religion; but every ſerious Man will require better Motives than a *Noiſe*, before he forſake any point of his Faith; and 'tis impoſſible he ſhould joyn with any in condemning ſuch things for *Novelties*, which he finds the Profeſſion of all *Antiquity*.

The Concluſion.

THeſe are the Characters *of the* Papiſt, *as he is* Miſ-repreſented, *and as* Repreſented. *And as different as the* One *is from the* Other, *ſo different is the* Papiſt, *as reputed by his Maligners, from the* Papiſt, *as to what he is in himſelf. The* One *is ſo Abſurd and Monſtrous, that 'tis impoſſible for any one to be of that Profeſſion, without firſt laying by all thoughts of* Chriſtianity, *and his* Reaſon. *The* Other *is juſt contradictory to this; and without any farther Apology, may be expos'd to the peruſal of all Prudent and Unpaſſionate Conſiderers, to examine if there be any thing in it, that deſerves the hatred of any Chriſtian: And if it be not in every Point wholly conform to the Doctrine of Chriſt, and not in the leaſt contrary to Reaſon. The* Former *is a* Papiſt, *as he is generally apprehended by thoſe, who have a* Proteſtant Education; *ſuch, as whenſoever reflected on, is conceiv'd to be a perverſe, malicious ſort of Creature,* Superſtitious, Idolatrous, Atheiſtical, Cruel, Bloody-minded, Barbarous, Treacherous, *and ſo* Prophane, *and every way* Inhumane, *that 'tis in ſome manner doubted, whether he be* Man, *or no. The* other, *is a* Papiſt, *whoſe* Faith *is according to the Propoſal of the Catholick Church; which by Chriſt's Command, he is oblig'd to believe and hear, and whoſe whole deſign in this World, is for obtaining Salvation in the next. And is it not ſtrange, that theſe two Characters ſo directly oppoſite, ſo wholly unlike one the other, that Heaven and Hell is not more, ſhould agree to the ſame perſon: 'Tis certainly a ſtrange piece of injuſtice, and yet not at all ſtrange to thoſe, who know, that they that follow Chriſt ſhall be hated by the World, that thoſe who ſtudy the Wiſdom of Heaven, ſhall have the repute of Fools; and that as many as attend the* Lamb, *ſhall be painted in the Livery of* Satan. *Our Fore-fathers were ſo, before us; all the Primitive Chriſtians, the Apoſtles, and even the* Lamb *himſelf, our Redeemer.* Calumny *ever follow'd them,* Miſ-repreſentation *waited upon them; and what wonder that* Infamy *was their conſtant Attendance? And now if the* Orthodox Chriſtians, *have thus in all Ages had their* double Character; *one of* Juſtice, *exactly drawn from what they really believ'd and practis'd; the other of* Malice, *copied from them, as* Miſ-repreſented: *'Tis not at all ſtrange, to find it ſo now in our days; when* Calumny, Malice, Ignorance, &c. *are as*

powerful

powerful as ever; who, though from the beginning of the World, that is above five thousand Years, they have made it their chief business to Paint, Copy and Represent Things and Persons; yet they never did it with so much injury, so altogether unlikely, *as they do now to the* Papists; *there being scarce any one Point of their* Faith and Profession, *which they do not either blindly mistake, or basely disguise. The* Papists *believe 'tis convenient to pray* before Holy Images, *and give them an* inferiour *or* relative *respect.* These *describe the* Papists *Praying to* Images, *and Worshipping them as* Idols. *The* Papists *believe 'tis good to desire the Prayers of the* Saints, *and Honour them as the Friends of God.* These *Paint out the* Papists, *as believing* Saints *to be their* Redeemers, *and Adoring them as* Gods. *The* Papists *believe, that Christ left a Power in the Priests of his Church, to Absolve all truly Penitent Sinners from their Offences.* These *Represent the* Papists *as believing, That the Priests can infallibly forgive all such as come to Confession, whether they Repent, or no. The* Papists *believe there's Power in the* supreme Pastor, *upon due Motives of granting* Indulgences; *that is, of releasing to the Faithful such Temporal Penalties, as remain due to their past sins, already remitted as to their guilt; on condition they perform such Christian Duties as shall be assign'd them,* i. e. *humble themselves by Fasting, Confess their sins with a hearty Repentance, Receive Worthily, and give Alms to the Poor,* &c. These *make the* Papists *believe, That the Pope, for a sum of Mony, can give them leave to commit what sins they shall think fit, with a certain Pardon for all Crimes already incurr'd; and that there can be no danger of Damnation to any, that can but make a large Present to* Rome, *at his death. The* Papists *believe, That by the Merits of Christ, the good Works of a just Man, are acceptable to God, and through his Goodness and Promise, meritorious of eternal happiness.* These *report, That the* Papists *believe they can* merit *Heaven by their own Works, without any dependance on the work of our Redemption. The* Papists *worship Christ really present in the* Sacrament, *true God and Man.* These *say they fall down to, and worship a* piece *of* Bread. Some Papists *maintain the* Deposing Power: These *will have it to be an* Article *of their* Faith, *and that they are oblig'd to't by their Religion.* Some Papists *have been* Traytors, Rebels, Conspirators, &c. These *make these Villanies to be* Meritorious *among the* Papists, *and that 'tis the Doctrine of their Church. And thus there is scarce any one thing belonging to their Faith and Exercise of their Religion, which is not wrong'd in the describing it, and injuriously* Mis-represented. *And if any be so curious, as to desire to be satisfied, how this comes about; let him but stand by any of the* Undertakers, *while they are taking the* Copy *of* Popery, *and observe their Method, and he may soon come to the bottom of the* Mystery. *He may see them seriously viewing some of her Tenets, and upon a short consideration, immediately to fall to the making* Inferences, *and deducing* Consequences, *then down go these for so many* Articles *of* Popery.

They go on, and see other of her Tenets, and these containing Mysteries, *such as* Reason *cannot reach to, when* Faith *is not an assistant; they are presently follow'd with variety of* Absurdities, *and* seeming Contradictions: *And down go these to the former, for so many* Articles *of* Popery. *They pass on to others, and these being not conform to the Principles of their Education; several* Misconstructions *are presently rais'd upon them, and down go these for so many* Articles *of* Popery. *They look forward, and seeing others, in the practice of which, many* Abuses *have been committed; then down go the* Abuses *for so many* Articles *of* Popery. *Hence they turn to the* Court *of* Rome, *and as many* Disorders *and* Extravagancies *as they find there, so many* Articles *of* Popery. *They enquire into the* Actions *and* Lives *of her* Pastors *and* Prelates, *and as many* Vices, *as many* wicked Designs *they discover there, so many* Articles *of* Popery. *They examine the behaviour of her* Professors, *and whatsoever* Villanies, *whatsoever* Treasons *and* Inhumanities, *they find committed by any that own themselves Members of that Communion, down they all go for so many* Articles *of* Popery. *They hear the* reports *of such as have* deserted *her* Authority, *and tho' through their extravagancies and rashness, they deserve not credit even in a trifle? yet their whole* Narrative *shall be accepted, and all their idle* Stories *be summ'd up, for so many* Articles *of* Popery. *They peruse every scurrilous Pamphlet and abusive Libel; and such* ridiculous Fables, *as are only fit for a Chimney-corner, they borrow thence, and set them down for so many* Articles *of* Popery. *They turn over every* Popish Author, *and whatsoever* light, loose *or* extravagant Opinions, *whatsoever* Discourses *carried on either through* Flattery, Disgust, *or* Faction, *appear in any of them, they are all mark'd out for so many* Articles of Popery. *And by these and such like means is finisht at last a* compleat draught of Popery, *in which she is render'd so* foul, monstrous *and* abominable, *that there can be nothing raked from the very sinks of* Turcism, *nothing borrow'd from the* wild Africans, *or* barbarous Americans, *that can make her more* odious, *or add to her* deformity. *Why, and is not* Popery *then, such as 'tis thus generally painted? No, 'tis no more like it, than* Monarchy *is to that which turbulent* Republican *Spirits shew for it; when displaying to the multitude some* Miscarriages *of State,* Frailties *in Persons in Dignities,* Abuses *of Government, &c. they cry out,* Behold this is Monarchy. *By these means making it Infamous among the People, that they may more easily overthrow it. And are not the* Papists *such as they are commonly* Represented? *No: They are no more alike, than the* Christians *were of old under the Persecuting Emperors, to what they appear'd, when cloathed with* Lions and Bears Skins *they were exposed in the Amphi-theatre to* Wild Beasts; *under those* borrow'd Shapes *to provoke their* Savage Opposites *to greater fury; and that they might infallibly, and with more rage, be torn in pieces. Let* Monarchy *be shewn in its* own colours; *and the* Christians *be expos'd in their* own form, *and one*

will

will have but few Maligners, and the others will meet with a more Tame behaviour, even from the wildeſt Beaſts. *Let any but ſearch into the* Councils *of the Church of* Rome, *even that of* Trent, *than which none can be more* Popiſh; *let them peruſe her* Catechiſms, *that,* ad Parochos, *or others ſet forth for Paſtors to inſtruct their Flock, and for Children, Youth, and others to learn their Chriſtian Doctrine, of which there is extant great variety in* Engliſh. *Let them examine* Vernon's Rule of Faith, *and that ſet forth by the Biſhop of* Condan. *Let them look into the Spiritual Books of Direction: Thoſe of Biſhop* Sales, *the* Following of Chriſt, *the* Chriſtian Rules, *the* Spiritual Combat, Granado's Works, *and infinite others of this ſort, which Papiſts generally keep by them for their Inſtruction: And then let them freely declare, whether the* Papiſts *are ſo* ill principled, *either as to their* Faith *or* Morals, *as they are generally made appear. A little diligence in this kind, with a ſerious inquiry into their converſation, their manner of Living and Dying, will eaſily diſcover, that* that *of* Beaſt, *with which they are commonly expos'd to publick, is not* theirs, *but only of the* skin, *that is thrown over them. The Papiſts own, that there are amongſt them Men of very ill Lives, and that if every corner be narrowly ſifted, there may be found great abuſes, even of the moſt ſacred things; that ſome in great Dignities have been highly vicious, and carried on wicked Deſigns: That ſome Authors maintain and publiſh very abſurd Opinions, and of ill conſequence. But theſe things are nothing of their* Religion, *they are* Imperfections *indeed, the* Crimes, *the* Scandals *of ſome in their* Communion; *but ſuch they are ſo far from being oblig'd to approve, maintain or imitate, that they wiſh with all their heart, there had been never any ſuch thing, and deſire in* theſe Points a thorough Reformation. *Tho' the* Imprudences *therefore, the* Failings, *the* Extravagencies, *the* Vices, *that may be pick'd up, throughout the whole* Society *of* Papiſts, *are very numerous and great, and too too ſufficient, if drawn together, for the compoſing a moſt* Deform'd Antichriſtian-Monſter; *yet the* Popery *of the* Roman-Catholicks *is no ſuch* Monſter, *as 'tis painted. Thoſe things which are commonly brought againſt them, being as much deteſted by them, as by the Perſons that lay the charge of their diſ-favour; and having no more relation to them, than* Weeds *and* Tares *to the* Corn *amongſt which it grows; or* Chaff *to the* Wheat, *with which it lies mix'd in one heap. A* Papiſt *therefore is no more than he is above* Repreſented; *and whoſoever enters that* Communion, *has no obligation of believing otherwiſe, then as there ſpecified. And though in each Particular, I have cited no* Authorities; *yet for the truth and exactneſs of the* Character, *I Appeal to the* Council of Trent. *And if in any Point it ſhall be found to diſagree, I again promiſe, upon notice, publickly to own it. And as for the other Part, of the* Papiſt Miſ-repreſented, *it contains ſuch Tenets as are* wrongfully *charged upon the* Papiſts; *and in as many reſpects, as it is contrary to the other* Character; *in ſo many, it is contrary to the* Faith *of their Church: And*

ſo

ſo far, they are ready to diſown them, and ſubſcribe to their Condemnation. And though any ſerious enquirer may be eaſily ſatisfied as to the truth of this; yet for a publick ſatisfaction, to ſhew that thoſe Abominable Unchriſtian Doctrines *are no part of their* Belief; (*however extravagant ſome men may be in their Opinions;*) *the* Papiſts *acknowledge that a* Faith *aſſenting to* ſuch Tenets, *is wholly oppoſite to the Honour of God, and Deſtructive to the* Goſpel *of Chriſt, and do publickly invoke God Almighty's Judgements upon that Church, which teaches either publickly or privately ſuch a* Faith. *And ſince 'tis lawful for any Chriſtian to anſwer* Amen, *to ſuch* Anathema's, *as are pronounc'd againſt things* apparently ſinful; *the* Papiſts, *to ſhew to the World that they diſown the following* Tenets, *commonly laid at their dore; do here oblige themſelves, that if the enſuing* Curſes *be added to thoſe appointed to be read on the Firſt day of* Lent: *They will ſeriouſly and heartily anſwer* Amen *to them all.*

I. Curſed is he that commits Idolatry; that prays to Images or Relicks, or Worſhips them for God. ℟. *Amen.*

II. Curſed is every Goddeſs Worſhiper, that believes the Virgin *Mary* to be any more than a creature; that Honour her, Worſhip her, or puts his Truſt in her, more than in God; that believes her above her Son, or that ſhe can in any thing command him. ℟ *Amen.*

III. Curſed is he that believes the Saints in Heaven to be his Redeemers, that prays to them as ſuch, or that gives Gods Honour to them, or to any creature whatſoever. ℟. *Amen.*

IV. Curſed is he that Worſhips any Breaden God, or makes Gods of the empty Elements of Bread and Wine ℟ *Amen.*

V. Curſed is he that believes, that Prieſts can forgive ſins, whether the ſinner repent, or no. Or that there's any Power in Earth or Heaven, that can forgive ſins, without a hearty repentance, and ſerious purpoſe of amendment. ℟. *Amen.*

VI. Curſed is he that believes there's Authority in the Pope or any others, that can give leave to commit ſins, Or that can forgive him his ſins for a ſum of Money. ℟. *Amen*

VII. Curſed is he that believes, (that Independent of the Merits and Paſſion of *Chriſt*,) he can Merit Salvation by his own good Works; or make condign ſatisfaction for the guilt of his ſins, or the pains Eternal due to them. ℟. *Amen.*

VIII. Curſed is he that contemns the Word of God, or hides it from the people, on deſign to keep them from the knowledge of their Duty, and to preſerve them in Ignorance and Errour. ℟. *Amen.*

IX. Curſed is he that undervalues the Word of God, or that forſaking Scripture, chuſes rather to follow Humane Traditions than it. ℟. *Amen.*

X. Curſed is he that leaves the Commandments of God, to obſerve the conſtitutions of Men. ℟. *Amen.*

XI. Curſed it he that omit any of the Ten Commandments, or keeps the people from the knowledge of any one of them, to the end they may not have occaſion of diſcovering the Truth. ℟. *Amen.*

XII. Curſed is he that Preaches to the People in unknown Tongues, ſuch as they underſtand not; or uſes any other means to keep them in Ignorance. ℟. *Amen.*

XIII. Curſed

XIII. Curſed is he that believes that the *Pope* can give to any, upon any account whatſoever, Diſpenſations, to Lie, or Swear falſly: Or that 'tis Lawful for any, at the laſt hour to proteſt himſelf Innocent, in caſe he be Guilty ℟. *Amen.*

XIV. Curſed is he that encourages ſins, or teaches Men to defer the amendment of their lives, or preſumption of their Death-Bed-repentance. ℟. *Amen.*

XV. Curſed is he that teaches Men, that they may be Lawfully drunk on a *Friday*, or any other Faſting-day; tho' they muſt not taſte the leaſt bit of Fleſh. ℟. *Amen.*

XVI. Curſed is he who places Religion in nothing but a pompous ſhew conſiſting only in Ceremonies; and which teaches not the People to ſerve God in Spirit and Truth. ℟. *Amen.*

XVII. Curſed is he who loves or promotes cruelty, that teaches People to be Bloody-minded, and to lay aſide the meekneſs of *Jeſus Chriſt.* ℟. *Amen.*

XVIII. Curſed is he who teaches it Lawful to do any wicked thing, tho' it be for the Intereſt and Good of Mother-Church: or that any Evil action may be done, that Good may come of it. ℟. *Amen.*

XIX. Curſed are we, if amongſt all thoſe wicked Principles and Damnable Doctrine, commonly laid at our Dores, any one of them be the Faith of our Church: And Curſed are we, if we do not as heartily deteſt all thoſe Helliſh Practices, at they that ſo vehemently urge them againſt us. ℟. *Amen*

XX. Curſed are we, if in an anſwering, and ſaying *Amen*, to any of theſe *Curſes*, we uſe any Equivocations, Mental Reſervations; or do not aſſent to them in the common and obvious Senſe of the Words. ℟. *Amen.*

And can the Papiſts *then, thus ſeriouſly, and without check of Conſcience, ſay* Amen *to all theſe* curſes? *Yes they can, and are ready to it, whenſoever, and as often as it ſhall be requir'd of them. And what then is to be ſaid of thoſe, who either by* Word *or* Writing, *charge theſe Doctrines upon the* Faith *of the* Church of Rome, Is a lying ſpirit in the mouth of all the Prophets? Are they all gone aſide? Do they back-bite with their tongue, do evil to their Neighbour, and take up reproach againſt their Neighbour? *I'le ſay no ſuch thing, but leave the impartial Conſiderer to judge. One thing I can ſafely affirm, that the* Papiſts *are foully* Miſ-repreſented, *and ſhew in publick as much unlike what they are, as the Chriſtians were of old by the Gentiles; that they lie under a great Calumny, and ſeverely ſmart in good Name, Perſons and Eſtates, for ſuch things, which They, as much, and as heartily deteſt, as thoſe who accuſe them. But the comfort is, Chriſt has ſaid to his Followers,* Ye ſhall be hated of all men, *(Matt.* 10. 22.*) and St.* Paul, we are made a ſpectacle unto the World; *and we don't doubt, that who bears this with patience, ſhall for every loſs here, and content, receive a hundred fold in Heaven*: For baſe things of the World, and things which are deſpiſed, hath God choſen, 1 *Cor.* 1. 28.

FINIS.